Library of Princeton Theological Seminary
APR 4 1888
Division I
Section 7
No
RESERVE STORAGE

Digitized by the Internet Archive
in 2015

https://archive.org/details/missionaryherald8311amer

THE

MISSIONARY HERALD.

VOL. LXXXIII. — NOVEMBER, 1887. — No. XI.

THE FIRST MONTH. — The financial beginning of the new year is favorable, the receipts being more than double those of the first month of the preceding year; amounting to $30,668.57, of which over $22,000 is from donations. May this be an indication of what shall follow!

THE Annual Meeting of the Board at Springfield, the Minutes of which will be found as an appendix to this number of the *Herald*, was a remarkable assemblage in many ways. The attendance of Corporate Members was quite unprecedented. Seldom have 100 members of the Corporation been present at any session. At Des Moines last year there were 79 in attendance, while the largest number hitherto recorded as present was at Boston in 1885, at the Seventy-fifth Anniversary, when 129 were enrolled. At Springfield 165 were present; 101 of the number coming from New England, and 64 from other sections of the country. Two of the eight Corporate Members in California, all of the eight in Vermont, and all of the five in Minnesota were present. The Honorary Members were also in attendance in large numbers. Doubtless many were present who did not report themselves, but the names of over 500 male Honorary Members were obtained, of whom over 400 were clergymen. These Corporate and Honorary Members formed only a fraction of those who were in attendance, all of whom were entertained in a most hospitable manner by the people of Springfield and the neighboring towns. The list of guests published in the *Springfield Republican* contained the names of 820 ministers, 575 other men, and 425 women, or a total of 1,820. Everything was done for the convenience of their guests and for the success of the meetings, and heartiest thanks were due, and were cordially given, to the Committee of Arrangements, and to the churches and people of Springfield and vicinity, who, without regard to denominational lines, had provided so generously for their guests.

As was anticipated by all who understood the circumstances under which the Board met, much of its time was occupied in the discussion of two reports from the Prudential Committee: one on the Home Department, and the other on the matter specially referred to the Committee respecting the expediency of calling ecclesiastical councils in certain cases. There were, however, several sessions from which controverted matters were altogether excluded. This was true of all the evening sessions, from the sermon on Tuesday evening to the communion and memorial services on Thursday evening. There has seldom been held a missionary meeting of higher order than that on Wednesday evening, when

addresses were made by George E. Post, M.D., of Syria; Rev. Dr. W. S. Aubrey, of England; Hon. Chester Holcombe, of China, and Rev. Drs. McKenzie and Storrs. The overflow meetings were crowded, and were of deepest interest. Seldom have so many and such attractive addresses, by missionaries fresh from the field and by pastors, been heard at any Annual Meeting, as were enjoyed by those who succeeded in gaining an entrance to the First Congregational and the First Baptist churches, at the overflow meetings at Springfield. The Woman's Board meetings, held in three churches on Wednesday forenoon, are also spoken of as of peculiar interest and power.

In reference to the matters about which so much interest, not to say anxiety, was felt, it is not easy to make a brief yet comprehensive statement. The Prudential Committee deemed it proper that not only the principles upon which they have acted in the reception of candidates for missionary service should be fully stated, but that the correspondence in all cases about which there has been question should be given to the public. In this way the supporters of the Board would understand not merely the views entertained by the Committee as to this branch of the trust reposed in them, but also the practical application of the principles on which they acted in particular and representative cases. The correspondence in these several cases was therefore presented with great fulness, and nothing that was essential to a correct understanding of the matter at issue was omitted. The real question before the Board was: Do these principles upon which the Committee has acted, as enunciated in this report and as illustrated by the correspondence in several cases, meet the approval of the Board? The discussion which followed was able and frank and in the main courteous, as became Christian gentlemen. We are bound to say that in our view some of it was irrelevant, at least it did not touch the exact point at issue. We cannot forbear saying, also, that some of the statements made as to the attitude of the Prudential Committee toward applicants were singularly at variance with the facts as shown by the correspondence which all the speakers had in their hands. The Board, after the report of the committee to whom the report of the Home Department was referred, approved by a strong vote of the action of the Prudential Committee during the year past, and declared that the Committee had interpreted aright the utterances made by the Board at its last Annual Meeting. A minority, composed of able and zealous men, took a different view, but they were clearly in a minority. On the question relating to the calling of ecclesiastical councils in difficult cases, the action of the Board was even more emphatic in deciding that this proposed plan for determining the theological soundness of candidates for missionary service is inexpedient.

As to the results which will follow the action taken at the Annual Meeting, we have no gift of prophecy with which to speak. A great volume of prayer has ascended from hearts all over the world, asking God to guide in the deliberations and outcome of these meetings. Those prayers, we cannot doubt, were answered, if not in the way that some would have personally desired, yet answered in God's own way, and we anticipate his continued blessing on the cause which is so near to the heart of Christ. We wish it might appear to all that the position taken by the

Board is reasonable and fair. But whatever questionings individuals may have on this point, it is clear that the cause of foreign missions ought not to suffer. In some way, and by some agency, every Christian should have part in the work of reaching the unevangelized. Should any person object to the position which the members of the American Board have conscientiously taken, let him not fail in some way to have a hand in foreign missions. As to the Board itself, its work in foreign lands was never broader or more successful, and whatever diverse judgments there may be about what the Board has done or has not done at home, no one has any question that its immense work abroad is carried forward wisely and efficiently. The survey of the several missions for the past year is most cheering. The fields are white, the laborers are multiplying, and the Spirit of God is moving on the hearts of men. The expanding work calls for enlarged means. It is not a time for relaxing energies, but for a redoubling of zeal and prayers and for a great increase in gifts for the conversion of the world.

The papers prepared by the Secretaries of the Board, and approved by the Prudential Committee, and presented at the Annual Meeting, but which there was not time to read, will be found in this number of the *Missionary Herald*. Copies of these papers in pamphlet form can be had on application at the Missionary Rooms.

Since the article on another page concerning Mr. Doane and the affairs on Ponape was in type, a dispatch has reached us from Japan, dated October 10, giving a report that fifty Spaniards were killed by the Ponapeans, and that the United States ship-of-war, the *Essex*, is going to Ponape. This is a painful story. We have no doubt that the Ponapeans were driven to desperation by the unscrupulous conduct of the petty governor sent by Spain, and by the ruin which followed his rule, and hence were led to rise against the Spaniards. Spain may make this uprising the occasion for severe punishment, but we trust that the presence of an American man-of-war will avail to prevent injustice and cruelty. Prayer should be offered unceasingly for the suffering churches and people of Ponape, of whose exact condition we now know so little, but who unquestionably are in great tribulation. A dispatch from Madrid, October 14, while giving no details as to what has occurred, is reassuring as to the purpose of the Spanish authorities to deal justly and mercifully with the Ponapeans

It is pleasant to note the cordial expressions of gratitude made by Emin Pasha to Mr. Mackay, the heroic missionary at Uganda. It will be remembered that Emin Pasha, previous to the sending of messengers in advance of Mr. Stanley's party, received his intelligence from the outside world through Mr. Mackay. In a letter of February 10, Emin Pasha wrote: "I cannot conclude this letter without recording with the utmost gratitude the many obligations I owe to Mr. Mackay, of the Church of England Uganda mission, by whose friendly intervention I am able to send you this. Not only has he afforded me generous help, robbing himself of many valuable objects with which to assist me, but with unceasing kindness and unfailing gentleness, he exerts himself for our good. I earnestly hope that the Church Missionary Society is able to boast of many others like him."

THE sudden death of the Hon. William B. Washburn, late Governor of Massachusetts, while seated on the platform at the Annual Meeting, produced a profound impression. Governor Washburn was well known, not merely in public life, but as a devoted and faithful Christian man, who was interested in all that pertained to the progress of Christ's kingdom. Both he and his friends were aware that his physical condition was such that he was liable to drop at any moment. Yet he came to his post of duty and service. Could he have chosen the hour of his death, we doubt not he would have desired to be found as he was at Springfield, engaged in earnest thought respecting the advancement of Christ's kingdom throughout the world.

AMONG the gifts for the relief of the famine sufferers in Turkey is one which is especially noticeable, coming from the Swedish Christians in the United States and Canada, amounting to the generous sum of $2,401.74. This gift was the result of an appeal given in the Chicago *Bladet*, presenting the facts as portrayed in a letter from Rev. Mr. Montgomery, of Adana. When it is remembered that these Swedish Christians are emigrants in this country, and with few exceptions poor in this world's goods, we can but admire the Christian love which is in their hearts. If the well-to-do people of our land would give in like proportion, the wants of the starving people in Asia Minor would be relieved. This sum of money, forwarded by Mr. John Martinson, editor of the *Bladet*, was remitted by telegraph to Turkey, and within three days of its receipt in Boston it was aiding the sufferers on the plains of Cilicia. Brethren, we do you to wit of the grace of God bestowed on the Swedish Christians in America.

THE news from Bulgaria is reassuring. Prince Ferdinand seems to be emphatically sustained in the elections which have just been held. Our missionaries at Philippopolis report a series of calls made upon the Prince by seven deputations representing the clergy of various religious bodies, Orthodox, Turkish, Greek, Catholic, Armenian, Jew, and Protestant. The latter were represented by native pastors and missionaries, and his Highness made a request of them that they would enlighten the people and seek to increase among them the love to one another and to their native land. The Prince made a favorable impression upon our brethren, as he seems to have done upon all the Bulgarian people.

LET no one fail to read the report, to be found on another page, of the distress from famine in Turkey. As we go to press a sad account reaches us of extreme destitution in the Jebel Toor and Koordistan region in Eastern Turkey. The crops have been ruined by locusts. Thousands are suffering from hunger, and the long winter is before them.

WE are beginning to hear from various quarters of the world of the impression produced upon the missionaries by the reports of the great movement among students toward foreign missionary work. Their hearts are naturally full of gratitude and joy. A brother in China, referring to the fact that those who are offering themselves for service are numbered by the thousand, adds: "If there were ten ready to every one who has offered, and all were sent to this one empire of China, we should still be obliged to say: 'The harvest truly is great, but the laborers are few.'"

THE news from Stanley's expedition in Africa is meagre, yet so far as we yet learn, its progress is uninterrupted. The war which King Mwanga is carrying on with neighboring native kings is apparently resulting in the defeat of this unprincipled monarch. We sincerely hope that his power may be crippled. Perhaps before this page reaches the eye of our readers, full particulars concerning Mr. Stanley may be received.

A VIGOROUS letter appears in *The London Times* from Archdeacon Farler, of the Universities Mission in Central Africa, in reply to certain strictures of Dr. Oscar Lenz, the African traveler, upon missio nary work in he Dark Continent. Mr. Farler shows that Dr. Lenz's experience had been quite narrow; that he had made a brilliant and adventurous run through a section of Africa, but had not seen enough to qualify him to speak intelligently in regard to the work accomplished. Dr. Lenz complained that he could not find good servants among the Christian converts, and Mr. Farler replies that "it is not the business of missionaries to train servants for African travelers." But he proceeds to show how much has been accomplished in many places in the suppression of the slave-trade and in lifting the natives out of the deep degradation in which they have been found. He points out to Dr. Lenz how preposterous it is to expect that within the ten years since most of the missions he criticizes were organized the results he anticipated should have been attained. "Given an utterly barbarous race, cut off by immense distances from the most elementary civilization, full of superstition and dread of strangers, on the one side; and on the other side a few Englishmen, rarely more than three together, who have first to learn how to live in the country, then to win the confidence of the natives, learn their language, reduce it to writing and create all the machinery of houses possible to live in, schools, literature, stores, workmen, and workshops, yet their only aid being these same savages whom they have come to teach, — I ask Dr. Lenz what *he* would have effected in ten years?" The *Times* has an able editorial on this letter, and admits that Mr. Farler has fairly answered this critic of missions, and adds: "From unimpeachable testimony it is clear that missionary settlements in the country, not one only, but the majority, are bearing positive fruit, whether much or little. Negroes are actually redeemed from debasing sensuality, superstition, and indolence. There are missionary villages in Central Africa which would compare favorably in conduct with many English hamlets."

THE pastor of one of our country churches of northern New England, in sending their annual contribution of over $700, writes: "This is an increase over last year's church collection of $50 to $60 . . . the largest which has ever been sent at any one time for foreign missions with one exception, which was several years ago and was probably due to a large individual gift. The offering this year is probably from the largest number of givers and represents the most real benevolence and self-sacrifice of any that we have ever taken. Our earnest prayer accompanies this gift. I trust that earnest petitions from public altar, from family worship, and private devotion may make it, under God's blessing, a power for the advancement of the Saviour's kingdom!" The fellowship of such prayers and gifts as these, we may be sure, will be a "memorial before God." May such churches and pastors be multiplied a hundredfold!

On the opposite page is a reproduction, by the direct photo-engraving process, of a group of the instructors and last graduating class of the Kyoto Training School, of Japan. Six American instructors are in the rear, and stand in the following order, beginning on the left: Dr. Berry, Mr. Learned, Dr. Davis, Mr. and Mrs. Buckley, and Mr. Cady. Behind Dr. Davis is Mr. Neesima. Messrs. Greene, Gordon, and Gaines, who have been identified with the school, were not with the group when it was taken.

Reference has frequently been made in the *Herald* to hindrances which have come to our work from the Turkish government. The opposition has now taken the form of open and direct hostility; but under the cover of law, difficulties have arisen which have not been easy to overcome. Protestant schools under the care of the Presbyterian Board and of our own missionaries have been closed; and it was only after a nearly four years' effort that Euphrates College at Harpoot was saved from a similar fate by a formal official recognition. We are happy to note that during the past few months a favorable change has taken place; and it is a matter of simple justice to say that we think that it is owing largely to the fact that Mr. Bayard, Secretary of State, has given special attention to the rights of American citizens in Turkey under the "capitulations" as they have been expanded and confirmed by usage, and that he has instructed the Legation at Constantinople to see that those rights are respected. We have read with great pleasure, in a recently published volume of the State Department, the instructions given by Mr. Bayard in April last to Mr. Straus, the newly appointed minister to the Sublime Porte. It is a very able paper, showing rare knowledge of the subject, and covering the history of the relation of Christian powers to the Porte, and laying down the principles which must govern our diplomacy. So far as we can see, it leaves nothing to be desired. Our missionaries do not ask any exceptional privileges. They simply ask to be allowed to pursue their legitimate and beneficial work in peace; and now that the Department of State is giving them its protection, we trust that they can do so. Even before Mr. Straus went to Constantinople, Mr. King, who was *chargé d'affaires*, was able, through Mr. Bayard's support, to inaugurate an improvement: and we learn that Mr. Straus is faithfully laboring to discharge the duties of his office according to Mr. Bayard's instructions, although the difficulties are many and not easily overcome.

The deep resentment existing in the minds of many Chinese against foreigners, on account of the opium-traffic, is well shown by an incident narrated by a member of the China Inland Mission, who reports having found one day, in a large house, three women sitting together, smoking their pipes — one an old lady in her ninetieth year. As soon as this old lady caught the name of Jesus in the conversation, she arose and, coming toward the missionary, said: "Do not mention that name again! I hate Jesus! I will not hear another word! You foreigners bring opium in one hand and Jesus in the other!" Later, taking the book from the hand of the missionary, she read a few sentences; but seeing the name of Jesus, she contemptuously shut the volume, saying, "Take it away! Take it away! I do not want your opium or your Jesus!" Can anything be sadder than having our holy faith thus connected, though wrongly, in the minds of the Chinese with a vile traffic?

THE DISTRESS IN CENTRAL TURKEY.

Distressing reports continue to come to us from Adana and Zeitoon concerning the sufferings of the people because of famine and fire. The facts have been given to the public through the secular and religious press, but they need reiteration until they reach the eyes and touch the hearts of all who would relieve distress. These poor people in Turkey have no way of making their cry heard throughout this portion of Christendom save through the Board which has planted the institutions of the gospel among them. A letter of thanks, couched in touching language, has been received from Christians in Adana, in view of aid already forwarded from this land. But the great need has been by no means met. We can do nothing less than spread the facts before the public, and we here give extracts from two letters recently received. Rev. Mr. Marden sends a report from Zeitoon as to the condition of the people since the great fire : —

"The Marash government has now sent a large quantity of flour, which is being carefully distributed to every family, and also both the Armenians and Protestants of Marash are sending bread and clothing. The unburnt houses and stables are crowded with homeless men, women, and children, while others are gathered in groups among the rocks and under the trees. Large numbers are absent from the city during the summer, in the mountains and vineyards, but in a few weeks the winter's frosts will drive them home. Special provision must be made for several thousand people both for food and shelter, or great suffering and loss of life are inevitable.

"We are pushing forward a plan for the erection of barracks in an open field before the town, and have some hope of success. The governor of Marash will reach Zeitoon to-morrow and will no doubt render efficient aid in measures of relief. The prompt action of both the government and the citizens of Marash has greatly relieved the present distress and is worthy of all commendation. The poor people of all classes were quite overcome by the long struggle to save their homes, and now, as they begin to realize their great loss, every face wears a look of despair.

"Yesterday we held preaching services on the roofs of houses on each side of the burnt district. There were good audiences, with many Armenians present. The old Protestant church, the new parsonage and schoolroom were all burned, and a large part of the stone in readiness for the new church was ruined by the heat. There is now no suitable place for preaching, nor for either the boys' or the girls' school.

"I cannot speak much of the state of religious interest at present because all is in such confusion. Our Protestant preacher has regularly attended the 'Lovist' clubs on Sundays, always receiving a cordial welcome and abundant invitations to preach. Their special meetings had been suspended through the hot season, to be resumed in the autumn, but all is now changed."

Rev. Mr. Montgomery wrote from Adana, on the thirteenth of August, shortly after the earliest drafts were sent him from Boston, of the use made of the funds :

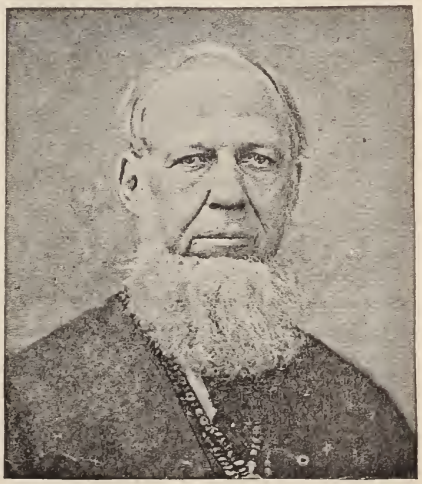
"Two weeks ago, upon the receipt of Mr. Ward's letter saying that he had $1,800 for us, we began issuing rations of wheat to over one thousand families

(about five thousand persons), allowing twenty-two ounces of bread per day to an adult, and giving enough to last fifteen days. Our committee consists of ten of our best men, and eight men give their whole time to the work of examining applicants for food, distributing the wheat, and keeping full accounts. Last week the number of starving poor had increased so much that I was forced to allow the addition of five hundred more names to our list. Yet I am painfully impressed with the fact that our funds are not at all adequate to the numbers needing aid.

"As the summer progresses everything eatable and salable in the houses of the poorer and middle classes is becoming more and more exhausted. The number of the unfortunates is increasing every day. The cry comes up also from the villages on the plain that hundreds of people are starving. Large numbers of people are kept alive by eating grass, roots, refuse thrown into the streets, cucumbers, berries, and small fruits. There was brought to me this week a kind of nauseous, bitter, puckery bread, made from the pods of a low thorn found upon the plain, which I should think would kill the eaters, and yet I am told that whole villages eat it and have nothing else. The gratitude of those who are being helped appears sincere, and heaven's richest blessings are invoked, by Moslem and nominal Christian alike, upon the Protestants, and the gospel is confessed often by both classes as the only true religion, while hundreds of people are found in our church every Sabbath who never entered it before."

Do not these facts present all the appeal that is needed? The winter is before these poor people. What can we do for them? The fact stated in an editorial paragraph concerning the generous contributions of Swedish Christians in the United States for the object is suggestive as to what those in more affluent circumstances might do.

REV. ALBERT A. STURGES, OF MICRONESIA.



THIS beloved missionary of the American Board, one of the pioneers in carrying the gospel to Micronesia, fell asleep in Jesus at Oakland, Cal., on Sabbath morning, September 4. He was born in Granville, Ohio, November 5, 1819; graduated at Wabash College in 1848, and at Yale Theological Seminary in 1851. On December 26, 1851, he was married to Miss Susan M. Thompson, of Granville, Ohio, and on the eleventh of January, 1852, they embarked from Boston for the Sandwich Islands. There lies before us, as we write this, the memorandum drawn by Mr. Sturges while on board the vessel *Snow Squall*, just before she sailed to take him to the island world of the Pacific. In reply to the question, "What induced you to commence study with reference to a liberal education?" his

answer is given: "That I might serve God more efficiently." "What led you to think of going to the heathen?" His reply is: "Their lost condition." At the end of the memorandum given to miscellaneous entries we find the following remarkable sentences: "This is the *happiest* hour of my life; worlds would not induce me to retrace the step I have taken. My heart is with the heathen. There I would *live* and there *die*. Thanks to my God for the privilege of being a messenger of his to make known his grace among the heathen. All is well. The Lord is my portion and his service is my delight." Such was the spirit in which this devoted man commenced his missionary work. The history of his life confirms his declaration that his heart was with the heathen. For thirty-three years he wrought untiringly at his missionary station on Ponape. He took the greatest delight in his work, and manifested rare tact in his relations with the natives, and skill in drawing out their activities in Christian work. The whole energies of his soul were devoted to his work. His last letter written from Ponape, just before a paralytic stroke which came upon him in 1885, says: "I cannot tell how thankful I am to be here, and to have so much strength given me to preach the gospel to these needy people. Especially on the Sabbath is my heart full of gratitude to the Master and the Board for sending me back to help these infant churches into a better life." Much of Mr. Sturges' time was devoted to translating the Scriptures, and he had the great satisfaction, before his death, of seeing the New Testament completed, and sent to his beloved people on Ponape. It was a sad trial to him when, in 1885, he was compelled to return to this country, where, though laboring under great physical difficulties, he was able to carry on his work of translation. Those who have seen him in the latter months of his life recall the wonderful patience which he manifested in stepping aside from the work which he loved, and remaining comparatively useless and helpless. He has now gone to the great reward, and has met, without doubt, many whom he once found naked savages, now clothed in white robes and with palms in their hands. A friend remembers hearing him say that were it possible he would return from heaven to Ponape to help his dear people. He was called away before tidings had reached him of the sad trials which his beloved islanders has recently experienced. We cannot believe that the fruit of his labors among the churches of Ponape can be destroyed.

THE CASE OF REV. MR. DOANE AND THE SPANISH GOVERNMENT.

Since the statement made in our last number letters have been received from Manila confirming the expectations entertained as to the speedy release of Mr. Doane. He had been kindly treated by the Spanish authorities; though nominally a prisoner, he had full liberty in going and coming as he pleased from the hotel in which the governor-general had given him free quarters. There had been no indignities put upon him, and at no time had he been summoned before any judicial tribunal. On the sixth of August he wrote announcing an interview between the governor-general, the United States consul, and himself, in which he was informed that he might return freely to Ponape, and that the vessel taking

him would sail on the eighth of August. The report of this interview was drawn up by the United States consul, Hon. J. G. Voight, and is as follows: —

UNITED STATES CONSULATE, MANILA, August 6, 1887.

REV. E. T. DOANE, Missionary: —

Dear Sir, — At the final interview held this forenoon at half-past ten o'clock at the captain-general's palace, between his excellency, yourself, and the undersigned, the captain-general reiterated and confirmed his previous declarations with reference to the American missionaries established in the East Carolines, as follows: Yourself and other missionaries to exercise and continue in full power to preach, teach, catechize, distribute Bibles, hold schools, make proselytes to the Protestant faith, and, in short, to pursue the missionary and other work precisely as heretofore, and to consider yourselves as completely protected in every one of these rights. Also, to have and hold any landed or other property to which your mission there can show clear titles from the original native chiefs or owners, confirmation of which titles will duly be extended by the present Spanish authority yonder; and in conflicting views, the differences to be settled by the governor-general in virtue of his power of final decision, unless such cases are under exclusive jurisdiction of the Spanish courts here at Manila.

On the other hand, you missionaries are expected and directed to act throughout in good faith and obedience to the Spanish laws and authorities as actually in force in yonder regions; to respect the opinions of others in all matters, especially of religion; and not in any way to interfere with the Catholic friars or priests in their natural endeavors to both spread their own creed and open their own schools, etc.; to abstain from contentions, and not by any means, directly or otherwise, to incite a spirit of resistance or disloyalty among the native population, but on the contrary, to use your influence in making them good Spanish subjects.

The captain-general, in sending out various seeds for cultivation, would kindly appeal to your good offices to promote the propagation thereof, and hopes that you will not hesitate to write to him personally whenever you think you have reason to complain; and he desires you to be left undisturbed in the arduous and honorable task you have so long devoted your honored life to in Ascension (Ponape) Island. And at any rate he requests you to send him a letter as soon as you deem proper after your return thither.

And with my own best wishes for your happiness, I have the honor to remain,

Dear Sir, Yours respectfully,

JULIUS G. VOIGHT,
United States Consul.

This letter will be regarded as satisfactory, and indicates a purpose on the part of the captain-general to allow our missionaries full liberty in the prosecution of their work. Whether this officer can or will control the subordinate officials throughout the Spanish possessions, so that they shall not interfere with Protestant missions remains to be seen. We must hope for the best. It is evident that Mr. Doane, both by his Christian character and by the statements he made, produced a good impression upon the Spanish official. The following letter was addressed by the governor to Mr. Doane in reply to a statement which the latter had prepared, respecting the state of the Caroline Islands as found by the missionaries, and the work subsequently done by them in the intellectual and moral training of the islanders. We give a translation herewith of the letter: —

GOVERNOR-GENERAL OF PHILIPPINE ISLANDS, MANILA, August 4, 1887.

E. T. DOANE: —

My dear and esteemed Sir, — I have with much pleasure read the letter you were good enough to address me the 29th ultimo, and in which you communicate to me such an

interesting account of the work done in the Eastern Carolines by the missionaries of the society established in Boston under the name of the American Board of Commissioners for Foreign Missions.

The important labors in the field of culture performed by yourself and the other missionaries cannot but be appreciated and considered of extraordinary service to humanity and civilization; as likewise the great hardship suffered by yourself in the propagation of the gospel do convince me of the faith and enthusiasm with which you have borne and overcome all sorts of obstacles and troubles in the conversion to Christianity of the savages of those islands.

Wherefore, in acknowledging your interesting letter, I wish to express to you thanks for the well-known services rendered by yourself and the other missionaries, which, as is but natural, have resulted to the advantages of Spain, inasmuch as in establishing her actual dominion in the East Carolines she has found those natives already fitly prepared to enter upon the life of a cultivated people.

I therefore reiterate to you the assurance of my most distinguished considerations, and remain,

Your obedient servant,

[SIGNED.] EMILIO TERRERO.

We learn nothing from the correspondence received concerning an offer of indemnity for the losses sustained. This will probably be a matter for future consideration between the American and Spanish governments. It is difficult to understand just what is meant by the dispatches coming from Madrid, which have appeared in the public prints, that the governor-general of the Philippine Islands had proclaimed martial law throughout the Caroline and Pelew Islands, because of "the attitude of the natives" against Protestant missions. The dispatch implies that the governor deprecated the hostility manifested against these missions, but in as much as this was done by his own subordinates, there seems to have been no reason for proclaiming martial law. A later dispatch through the same channel says that the natives of Ponape have risen against the Spaniards and have killed the local governor. At the time of writing this we have no confirmation of this statement; neither has the State Department at Washington. It is to be hoped that the Ponapeans, though naturally greatly exasperated by the domineering and unjust course of this man, have not been led to commit any excesses. If there has been any such violence, it is possible that it has been by a vagabond class of natives who pass under the name of "beach combers," a wild, lawless set of wanderers to be found on all of the larger islands, who are opposed to all law and order, and who especially hate the missionaries. It was this class of men that the Spanish cohort of rulers and priests who came to Ponape aroused against our mission. This class has hitherto been kept in subjection by the Christian element, and there is no need of martial law to control them, provided the Spaniards do not interfere with missionary work. We trust that long before this time Mr. Doane is again at work on Ponape, but let it not be forgotten by the friends of Micronesia that the mission is in peril and that nothing save the mighty power of God can save the good work begun from destruction.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1886–87.

BY THE FOREIGN SECRETARIES, REV. N. G. CLARK, D.D., AND REV. JUDSON SMITH, D.D.

[*Presented at the Annual Meeting of the Board, at Springfield, October 5, 1887.*]

TURKEY, INDIA, CHINA, JAPAN, AND PAPAL LANDS.

BY DR. CLARK.

THIS portion of the Annual Survey includes the work of the Board in Papal lands, in the Turkish Empire, in India and Japan — thirteen different missions.

In eleven of these thirteen missions there has been but little change in the number of missionaries the past year — a loss of two ordained missionaries and a gain of two; a loss of five women and a gain of seven, and one young man to be a teacher in the College of Ahmednagar — making a net gain of three on a roll of 246. Fourteen new missionaries have responded to the urgent calls from Japan, including four ordained missionaries, one teacher for the Kyoto Training School, and six young women. To this number should be added Dr. and Mrs. H. M. Scudder, who, after forty years of service for Christ in India and in this country, go out as independent missionaries, at their own charges, to have part in the spiritual regeneration of Japan. Their singular enthusiasm and self-denying consecration have awakened new interest in foreign missions, wherever known. Five others at once joined them, one going out at her own charges.

The number of young women who have devoted themselves to the foreign work the past year is quite unprecedented in our history, and yet several more are needed at once to supply vacancies in existing schools for higher education of young women at important centres in the Turkish missions, in Papal lands, and in Japan.

The organization of Woman's Boards was effected none too soon for the great work offered them for the spiritual and social elevation of women in every portion of the great mission field.

In close connection with the welfare of missionary families, the friends of missions will be glad to know that success has attended efforts to raise funds for the purchase of the house and grounds of the Home for Missionary Children at Auburndale. Special recognition is here due to the persistent labors of Mrs. Walker for this object, aided for several years by Miss Mary B. Herring, an elderly lady connected with the Episcopal Church, whose untiring devotion in this crowning labor of a self-denying and consecrated life deserves more than a passing mention. The property is now held by a Board of Trustees, and is in the immediate charge of Mrs. C. W. Sanders, formerly of the Ceylon Mission, aided by the sympathy and counsel of Mrs. Walker and two other ladies appointed by the Prudential Committee.

The number of missionary children resident at the Home the past year was thirty-two; of missionary families, resident for the whole or a part of the year, six; besides as many more who have shared the hospitalities of the Home as guests for longer or shorter periods. Mrs. Walker distributed in aid of missionary children, in addition to the annual grant received from the Board, $1,597.98, and toward the support of the Home, $490.60; in all, $2,088.57, received in part from the income of the fund for this purpose, and in part as the result of personal solicitation. With the increase of this fund — now amounting to $15,742.08 — it is hoped that she may soon be spared the weariness and anxiety attending such personal solicitation.

The number of missionary children who have enjoyed the advantages of the Home from its first humble beginnings nineteen years ago is 111. Of these fifty-four have united with the churches in Auburndale, and twenty-four with other churches.

THE MISSIONS.

The missionary force in Papal lands consists of eight ordained missionaries and their wives, and four single women, distributed as follows: six missionaries in Mexico, one in Spain, and one in Austria. There is little change to report beyond steady enlargement on the different lines of effort. Two new churches have been organized in Northern Mexico, and relatively large additions have been made to the churches in Western Mexico. The missionaries are regarded with more favor and their work is generally appreciated, especially in the northern part of Mexico, where there is less bigotry and much greater religious freedom. In Spain the evangelistic work is largely in the hands of native pastors and preachers, while the efforts of the missionary family are specially directed to the education of young women, and with a good degree of success. In Austria, notwithstanding the renewal of persecution at some points and vigorous efforts to hinder all evangelical effort, steady progress is reported, and all attempts to discredit the missionary with civil authorities, in the hope of his expulsion from the field, have signally failed. It is to be regretted that the missions in Spain and Austria are still left, with all their promise and all their burdens, each to the care of one missionary.

Our immediate object in Papal lands is to illustrate the true spirit of the gospel in a few living churches of Christ. Such illustrations, it is hoped, will be a means of enlightening the people and of raising the standard of Christian life in the Catholic Church, and so eventually of leading to necessary reforms.

THE TURKISH EMPIRE.

It is not easy to give a just impression of the great change that has come over our Turkish missions, during the last few years, in the relations of missionaries to the native churches, largely, it is believed, as the consequence of the visit of the Deputation four years since. As the result of measures then discussed, hearty coöperation has been secured in all plans for the promotion of the gospel. There is but one testimony from every station of the four missions, from the Danube to the Tigris, of mutual respect and confidence. The results are already manifest, in larger additions to the churches, in larger contributions toward the support of their own schools and churches, and generally, in a deeper sense of personal responsibility for the progress of the gospel on the part of evangelical communities.

It is but fitting that we should acknowledge the good offices of our government, as shown in the remarkably clear and judicious instructions of the Secretary of State to Mr. Straus, the present American Minister at Constantinople. If these instructions can be carried out, it is believed that our missionaries will enjoy their rights as American citizens in the prosecution of their labors.

The year, however, has not been without its peculiar trials. The as yet feeble evangelical communities have been distracted, and in some cases divided, by the proselyting efforts of Baptist agents, supported and encouraged in their divisive and perversive work by the mistaken zeal of individual Baptists in this country, not encouraged, we are happy to say, by the Baptist Missionary Union. Mormon agents have also put in an appearance at the capital, while locusts have swept large sections of Mesopotamia, and dearth and famine fallen as a fearful scourge on Cilicia, in former days one of the granaries of ancient Rome; and fire has laid waste a portion of Constantinople, and almost wholly destroyed Zeitoon, one of the mountain cities in the region of the Taurus. Yet despite all these adverse influences, the outlook for the Turkish missions was never so hopeful as now.

In Bulgaria, in spite of rumors of war and the unsettled political condition, no hindrance has been experienced to the prosecution of our labors. The native churches are doing their best to sustain their own institutions. No happier illustration of the elevating power of the gospel in quickening national life and inspiring a higher and worthier civilization is to be found than in Bulgaria. Young men trained in our institutions and at Robert College are taking their proper places as leaders in national affairs.

Four missionaries, with an able corps of native assistants, issue four weekly newspapers in as many different languages, with a circulation of about nine thousand copies, going into all parts of the empire. They put to press over eighty thousand volumes, educational and religious; while about twenty-two thousand copies of the Scriptures were distributed by Bible societies. More attention has been given to evangelical work at the capital, with better hope of success than for many years. New interest has been developed among the Greeks at Smyrna and at other points near the coast of the Black Sea. Higher Christian education is more valued, and special efforts are made by the people themselves for the education of their children at Adabazar and Marsovan, where a high school has grown into a college. Similar interest has been shown in the Central and Eastern Turkey Missions. The College at Harpoot numbers nearly five hundred pupils including its primary department, and Central Turkey College, at Aintab, has never before done so good work in raising up young men for Christian teachers and preachers. The recent bequest of $15,000 in aid of this institution by a gentleman of this city of Springfield was most worthily bestowed. A few more bequests of this character would be of inestimable value at many points in the great foreign field, and may well have a place in the regards of thoughtful Christian men.

Time would fail us to speak of the forty-eight women in these missions devoted to education and direct Christian work for the elevation of their sex. No agency is more effective for the spiritual and social regeneration of twenty millions of souls awakening to the hope of better things. The following figures may be suggestive, but can give no adequate impression of the work in progress in the Turkish Empire: 170 missionaries, men and women; 105 churches, with a membership of 9,701; fifty-seven pastors, and over one hundred other preachers; 313 cities and villages occupied; fifty high schools, colleges, and seminaries, attended by 2,420 youth of both sexes, and not far from 14,000 children in common schools, — such are the agencies sustained and encouraged by this Board, at an expense of about $200,000 a year, for the republication of the gospel in Bible lands.

MISSIONS IN INDIA.

The time has come and passed for a great enlargement of work in our India missions, and generally of missionary effort in India, if that immense country, half as large as the entire United States, with more than four times its population, is to be won to Christ. Notwithstanding all that has been done, the heathen population is larger to-day than when Gordon Hall landed in Bombay, and it has a population that in its higher classes is breaking with old traditions, giving up its old faith, and in imminent danger of drifting away from all religion. Thousands of young men are flocking to its great universities, till it is said that three millions of its better educated classes, constituting the brain of India, are familiar with our English tongue. The missionary work has not kept pace with the great intellectual change in progress. The enemy is taking new courage, and by means of the press and a remarkable system of colportage, is fighting us with our own weapons. In India the portion of the population dependent upon the missions of the Board for the knowledge of the gospel is not far from seven millions, among whom we have but 29 ordained missionaries, with their families, and 11 unmarried women; 77 churches, with a membership of over six thousand souls, are the fruit of past

labors. Here, too, Christian education has of late made great progress, especially in behalf of young women, till the number of pupils in High Schools, many of them from the higher castes, who could not otherwise be reached by the gospel, already number over two thousand, or, more exactly, 782 young men and 1,275 young women. The common, or village, school is in these missions an indispensable factor in evangelistic work; it is one of the first means of introducing the gospel into a heathen community. The Scriptures heard and read, and the hymns sung, convey the truth for the first time to many a heathen home. The school becomes the nucleus of a Christian congregation. Scores, not to say hundreds, of villages around every station might soon be occupied by schools and Christian teachers, were adequate means supplied. One of the veteran missionaries, Dr. Bissell, in a recent letter, after referring to what he felt to be the unwise use of funds here, adds: "The least we can do is to pass the cry to the children of God in favored Christian lands. Oh, that they knew in this their day the glorious work and opportunity which the Lord has given them; and the good men who gave half a million or a million to found a university in the midst of a people who know hardly what to do with it! Oh, that they knew what such a sum might accomplish for the glory of Christ if judiciously used in a thousand towns and villages, supplying with a school and a little chapel multitudes that have not yet learned the first principles of the oracles of God."

It is not too much to say that with the addition of $5,000 a year to our current expenses in India for the purpose of starting these Christian schools, and following them up with preachers of the gospel, the volume of work accomplished by the Board might be doubled, perhaps trebled, within the next ten years. It is doubtful if any field, if we except Japan, offers greater opportunities for immediate results than India. The Christian institutions established for the training of a native agency are now all that could be desired, and nothing seems lacking but increased means, with a small yearly addition to the missionary force to superintend the work, in order to reach the grandest results.

New and more inviting fields must not turn our thoughts and efforts away from India, which, under the sway of Christian England, offers the freest opportunity for the evangelization of one sixth of the population of the globe.

JAPAN

In the *Missionary Herald* for April fifteen years since (1872) is an account of the imprisonment and death in prison of a Japanese teacher for the offence of teaching his language to one of our missionaries — so bitter was the feeling against Christianity at that time. Yet two years later a church was organized by our mission in Kobe, and Christian work begun at other points. At the Annual Meeting of the Board at Rutland of that year, 1874, a Japanese appeared on the platform and, to the surprise of everybody, pleaded for a Christian college to be established in his country; and at the close of his plea he quietly added that he should not leave the platform till the money was granted. There he stood, and there were we; he had the floor. He repeated his demand. The situation was critical. There was great silence. But William E. Dodge was there, and John B. Page, and Alpheus Hardy, and other good men, and the money was forthcoming. That Christian college has now three hundred students, and with enlarged accommodations would have at once five hundred. The blessing of God has rested upon it. Within a year over sixty of its young men have made profession of their faith in Christ. In vacations, as lay preachers, they go everywhere preaching the Word. In the thirteen years since the date of the first church, forty more have been organized, and the report of the mission to the close of the year 1886 gives a membership in these churches of over four thousand. Of the additions since January we have no report; the number now can hardly be less than five thousand.

Other societies have joined with us in the evangelization of this most interesting country, till Christianity is a power in the land.

Grateful as it becomes us to be for the success that has attended our efforts, it has fallen far short of what might have been, had adequate means been employed. For seven years prior to the close of 1886 only three ordained missionaries had joined the mission, and two of these were for work in the English language. During the year now under review four of the older missionaries and four of the single women were obliged to seek rest in the home-land, leaving but four men who could devote themselves to purely evangelistic work. The representatives of other societies, seeing our weakness, felt called upon to come in and take possession of portions of the field we had begun to cultivate and were unable properly to care for. Our mission was thus placed at a great disadvantage as compared with others; but with November of last year came the long-desired reinforcement of four mission families. In August came Dr. Scudder and party, and now others are on the way, bringing up the entire force to seventy-four, of whom twenty-four are ordained missionaries and twenty-one unmarried women. Though years must elapse before the new missionaries can use the language so as to do their best work, yet not a day need pass after touching the shores of Japan before a missionary can begin to be helpful, especially by teaching in English, now in so great demand. The mission is fired with new courage and new hope. Already their eyes turn northward and southward and westward into new regions; but opportunities improved open the way to others hardly less urgent. As one of the missionaries writes: "Improving one opportunity gives us two new ones. We hope the Christians of America will be ready to respond for a little longer; then, if God continues to bless us in the future as in the past, the missionary stage in the religious history of Japan may soon be over." (Mr. Cary, August 4.)

In keeping with this statement, the last mail brings a call for four more ordained missionaries and six more women to be sent forward at once.

It is enough to take one's breath away to attempt to keep pace with the changes in Japan, political, social, and religious. We seem to be witnessing the birth-throes of a great nation out of heathenism into the light and blessedness of the Christian civilization.

Thoughtful Japanese see the marked difference in the moral character of youth trained in mission and in government schools, and are ready to furnish their thousands of dollars to erect the necessary buildings and to furnish the needed equipment for higher Christian education, if missionary teachers will only take charge of them. In one such school the Japanese trustees, of their own action, ordered that the Scriptures should be read and prayer offered daily in the school. The world moves, — certainly, in Japan. So deep and so widespread is this interest that Christian young men and young women from abroad are called for to take service in government schools at moderate living salaries. No arrangement has yet been made to meet expenses to and from Japan for such as may wish to engage in this work. It lies just outside the province of missionary boards and must be left to private enterprise. A lady connected with the English Church has recently gone to Japan, accompanied by several teachers, all at her charges — an example we are glad to commend to Christian women in this country.

The work for women is opening within the last year as never before. Our Girls' Schools at Kobe, Kyoto, and Osaka are crowded. So, too, Miss Dudley's school for training Bible-women and evangelists. A like experience awaits the School for Nurses at Kyoto. There is really no limit to the calls on our missionary ladies for instruction in the arts of domestic life, as well as in the Scriptures, from women of all ages and of the better classes. In a few years this great opportunity of the ages will have passed. Shall not the means be granted at once to secure the triumph of the gospel in the Sunrise Kingdom?

We note in all these missions a steady advance in the direction of self-support, a healthier tone of Christian life on the part of professed Christians, a livelier interest in Christian education, a great and hopeful change of public sentiment in regard to the social and moral elevation of woman. In no branch of the service has there been so much to encourage. In general, it may be observed, the outlook abroad was never more hopeful for enlarged effort on every hand. Never before were such opportunities offered to men and women of generous Christian ambition to make their lives tell for the promotion of the kingdom of Christ.

CHINA, AFRICA, AND THE PACIFIC ISLANDS.

BY DR. SMITH.

We bring here the reports from nine missions, namely: four in China, Foochow, North China, Shanse, and Hong Kong; three in Africa, Zulu, West Central Africa, and East Central Africa; two in the Pacific Islands, Micronesia and the Hawaiian Islands. Five of these have been established twenty-five years and upwards, and are thoroughly organized for their varied work; four have been planted within seven years, and are but just beginning to measure themselves with the almost boundless opportunities that surround them. Amid widely varying conditions, and with methods suited to the diverse circumstances, the work of preaching and teaching, aided by the printed page and the ministry of medicine, and everywhere reinforced by the Christian life and spirit of the laborers, has been carried on with faithfulness and good success. We report three deaths in these missions: that of Mrs. Clara Wilkes Currie, a precious gift from our Canada churches, who within less than three months after landing in Western Africa was suddenly cut down at her post, and lies buried at Bailundu beside Bagster, the pioneer of the mission; that of Rev. Lorenzo Lyons, one of the Hawaiian Island veterans, of special gifts as a composer and translator of hymns for the native churches, whose summons came only at the end of fifty years of useful service; and that of Rev. Albert A. Sturges, one of the pioneers in the mission to Micronesia, who departed in peace after thirty-five years of self-denying and effective service, when his work was done. It is a pleasure to report twenty-six missionaries commissioned the past year to reinforce these fields, and eight returned, or soon to return, to these missions.

CHINA.

There are many cheering indications that the slow progress of missionary work in China is soon to be exchanged for greater and much more rapid gains. The faithful labor of many years is at last taking effect upon the convictions of the Chinese rulers and people; the aim of this Christian work is better appreciated, and the public opinion of the outside world is beginning appreciably to affect the policy of this great empire. The Imperial proclamation issued from Peking last autumn, defining the work and aim of Christian missionaries as teaching virtue and persuading men to do right, and requiring the Chinese to welcome their labors and to live with them as guests, however slow it may be in reaching the provinces and affecting the conduct of the people, is yet a distinct sign of better things. In these fields we have a present force of sixty-seven laborers, twenty-four of whom are ordained missionaries; and there are now on their way thither ten new missionaries, including one who is ordained. And yet, what are these, compared with the obvious and crying needs of the field? In this great empire we face more than one fifth of the human race, and here, without a question, is the greatest missionary problem of the immediate future. The fact that the number of converts in China has more than doubled within ten years, and now exceeds 30,000, is

at once a proof that Christian work is grandly successful here and is a powerful stimulus to more abundant labors. We shall not begin to meet the opportunities of our work in China if we do not speedily double our entire force of laborers there.

The past year has been one of the best in the history of the Foochow Mission. The work has been well maintained on all the stations, and the services of the native agency were never so valuable and productive as now. The medical work has assumed larger proportions, and at the same time has proved in a higher degree helpful to the evangelistic work. More than six thousand different persons have received medical treatment in some form, and to nearly every one Christian instruction has been given. Two flourishing societies of Christian endeavor are reported, and a marked impulse in the line of Christian temperance has reached nearly every member of the mission churches in and around Foochow. With its fifteen churches of 336 members, more than ten per cent. received upon profession of their faith this year; with its two boarding schools ably manned and gathering sixty pupils of special promise; and with a field embracing many millions of souls, this oldest of our missions in China gives good report of the past and holds out a cheering promise for the coming years.

The North China Mission has been weak-handed at nearly every station, and has been compelled to leave much work unattempted which was ready to its hand. Notwithstanding, the record of the year shows energetic work, broad plans, and important gains at many points. Larger numbers gather at the chapels for the stated preaching services; inquirers are both more numerous and more deeply impressed by the truth they hear; in some places Chinese homes are freely opened to the ladies of the mission, and Christian conversation is welcomed. The number of those added to the churches upon profession is greater than for several years past, 107 in a total of 961, and the tone of Christian life is perceptibly improving. The eight native preachers, graduated from the Tung-cho Theological School two years since, have all been actively engaged in evangelistic work, some of them with marked success, and are proving a most valuable reinforcement of the mission. Excepting the necessary withdrawal of experienced and valued missionaries, perhaps nothing for some years has proved so great an affliction to the mission as the deaths, within a few weeks of each other, of helper Hou at Pang-Chuang and of helper Mêng at Pao-ting-fu, Christian brethren who had been long in the service of the mission and had greatly endeared themselves to foreigners and natives alike by their noble characters and devoted labors. Such men, and they do not stand alone, are a complete and unanswerable refutation of the doubt often expressed whether, after all, there are any true Christians among the Chinese. It only needs that a few such men in every province of the empire be inspired with the sense of a divine call to become apostles to their own people, and the evangelization of China's millions will hasten apace. The High School at Tung-cho has been well attended, and is steadily enlarging the range of studies and elevating the standard of admission, and promises to become a school of liberal training in the highest sense. All the pupils in its classes last year were professing Christians, and a goodly number of them enter the theological class for the coming year. A flourishing Young Men's Christian Association has been organized at Tung-cho, with the happy result of deepening the Christian faith of its members and of enlarging the evangelizing activity of the station. The Bridgman School for Girls at Peking has enjoyed a year of prosperity, and reports, along with a hopeful religious interest, a marked increase in the number of pupils providing for their own support either wholly or in part. The medical arm of the mission staff in North China is exceptionally large and efficient, and the report of the year shows 15,000 different cases treated at four stations. A population of from six to eight millions is easily accessible from the two stations in the province of Shantung; and this fact, taken with the almost limitless openings in the province of Chihli, the seat of the Imperial government, with a population of thirty-six millions, suggests the unparalleled opportunities that greet us in this great mission.

The Shanse Mission, after serious depletion of its numbers, for various causes, and after some disappointments in its plans, seems at length to have passed decisively out of this period of relative weakness, and to have taken firm root and definitely begun its evangelistic work. Two stations, wisely chosen, in central Shanse, are now well manned; and the mission calls for large reinforcements to enable it to occupy two or more additional stations naturally within the limits of their field. A few inquirers have been found at Tai-ku, and also in one of the villages near Fen-chau-fu, and the brethren press on their work with new courage. The unexpected return of Mr. Price and Dr. Osborne, with their families, has greatly enhanced the new spirit of hopefulness in the mission. The field is large and populous and full of promise to which this mission ministers the Word of life.

Patient and faithful work in the Hong Kong Mission has yielded some excellent results, and has prepared the conditions of much greater results hereafter. A broad and unoccupied field lies immediately beside the scene of Mr. Hager's work, and nothing but the want of an adequate force prevents its immediate and faithful cultivation. Why shall not the South China Mission be at once strongly reinforced and set to reap this precious harvest?

AFRICA.

Africa is still the Dark Continent, and between the narrow paths which adventurous men have marked across its surface lie vast territories and populous tribes as yet all unknown to the civilized world. Nowhere, however, are exploration and commercial enterprise more active; every year the curtain of ages visibly lifts, the area of knowledge broadens, and almost every week brings some new facts to light and heightens the zeal with which the civilized nations are vying with each other to "make a world out of Africa." Nowhere is there presented to our day a more fascinating problem in Christian missions than the preaching of the gospel and the planting of the seeds of Christian nations and a new Christian civilization amid the 200,000,000 of this great continent. It must be a weak mind and a dull heart that does not feel the impulse and catch the fire of this grand enterprise. For centuries has this great continent been lying at the mercy of the robbers and murderers of the earth, stripped, peeled, its hidden spaces flowing with the blood and resounding with the cries of the innocent and helpless victims of an accursed and gigantic wrong. In God's plans the time has come at length when this debt should be paid; and the Christian nations are waking to his call. As yet the mission stations are few and far between; but a beginning has been made, and there can be no pause till Christ's kingdom comes in glory from the Desert to the Cape and from sea to sea. The missions of the Board in Africa lie as yet near to the coast, and minister to but a fraction of the people who are naturally dependent on them for evangelization. But they are so located as to advance by natural growth toward the interior, and they are established among peoples whose language and race connections promise a wide diffusion of the gospel when once they are fully imbued with its life and power.

The East Central Mission, located on Inhambane Bay, five hundred miles north of Durban, has suffered a serious loss in the withdrawal of Mr. Wilcox, by whom the work at this point was first begun. Upon the other two stations the schools and regular religious services have been maintained, and good progress has been made in mastering the language and providing textbooks for the schools. The religious interest reported a year since has suffered some abatement by reason of the disturbances in the mission; but it is thought that a nucleus may soon be gathered of those who are ready for Christian baptism. The numbers of this mission ought speedily to be quadrupled, and a definite advance toward the interior begun.

The West Central Mission occupies three stations, two inland and one at the sea,

and rejoices in the wide field that is accessible. It mourns the untimely death of one of its number; it welcomes the coming of the physician, for whom it has waited four full years. The new station at Bihé is well opened, and the sudden death of the hostile king has relieved it of its greatest apprehension. The mission schools have been flourishing, and the task of preparing books for the use of the pupils and translating the Scriptures has made good progress. The brightest fact in the year's record is the baptism at Bailundu of fourteen young men, all under twenty years of age, and the organization of the first church of the mission, officered with its own deacons and set at once to Christian work. A few seem ready for this step at Bihé and at Benguella also. The new year opens on this mission with brightening prospects and enlarging hope.

The Zulu Mission reports a year of exceptional prosperity in all departments of its work. The churches have nearly all been visited with special religious interest and report an increase of 129 members in a total membership of 969. The Theological School and the three high schools have gathered 169 pupils, and in the two schools for girls the number might easily have been doubled if there had been room to receive them. Many of these pupils have been hopefully converted, and the religious life of others purified and strengthened. The desire for education is widespread and very strong; it is no infrequent occurrence that girls come from the kraals without the knowledge or consent of their families and beg to be admitted to the mission schools. The temperance agitation of three years ago has yielded lasting results, and other native customs out of harmony with a Christian life are giving way before the deepening hold of the gospel. A better and abler native agency is coming to the help of the mission, and the time seems near when the churches can all be supplied with native pastors. The mission staff must soon be deprived of several of its most valued members, whose years and long service demand relief. To press the work steadily on and to reach out to new fields that open close at hand, a few young men and women are most urgently needed, and will find a work of rare interest and importance awaiting them there.

THE PACIFIC ISLANDS.

The work of the Board among the islands of the Pacific began sixty-eight years ago in the Sandwich Islands, and thirty-five years since was extended to the three eastern groups of Micronesia, the Gilbert Islands, the Marshall Islands, and the Caroline Islands. This work has been successful beyond any other which the Board has attempted. Within less than fifty years from the beginning, in 1863, the Sandwich Islands were Christianized, and so far advanced in self-government that the immediate supervision of the Board was withdrawn. The course of events since that day has not met all expectations, and it seems needful in some degree to resume the work and to send new missionaries to this field. The recent political revolution has removed some obstacles in the way of introducing these new laborers, and has peculiarly prepared the native pastors and churches to welcome them and to receive their help. It is obvious that the obligations of the American churches to these islands will not be properly met until the precious results of past Christian labors there have been secured and made permanent, and the native race, exhibiting now unexpected vitality and power, is fully equipped for an honorable career among the Christian and civilized nations of the earth. The churches will respond quickly and generously to such a call.

In Micronesia a like rapid progress has marked all Christian work, and though it is scarcely more than a quarter of a century since the first converts there were baptized, this mission now includes 46 wholly self-supporting churches, with 5,312 members, a larger number of communicants than in any other mission of the Board. Six high schools, for training native preachers and teachers and their wives, gather 178 pupils, and send out new and well-trained laborers every year into the widening field; while 42

common schools, taught by natives and wholly self-supporting, give instruction to some 2,800 pupils. The Scriptures are translated wholly or in part into five different languages, and other Christian literature, as well as schoolbooks, has been provided by the missionaries. The work thus far has extended to about half the islands of the three groups embraced, and new islands are visited every year.

Since the report of the year closed, the startling tidings have been received that the new Spanish governor on Ponape has arrested and imprisoned Mr. Doane and deported him to Manila, in the Philippine Islands, for trial; and that the work on that island is otherwise sadly interrupted. The charges against Mr. Doane are frivolous, almost childish; and it seems evident that Roman propagandism lies at the root of all this trouble. Happily our government has interested itself in the matter, and promptly called upon Spain to restore Mr. Doane to his work, to make ample reparation for the injury to American interests there, and to give adequate security for the future. At the best, however, the presence of the Spanish officials and priests with convict laborers must serve in no small degree to disturb and check the missionary work. The Governor-General at Manila, upon hearing the case, dismissed all the charges against Mr. Doane, set him at liberty, and promised to send him back to Ponape on a Spanish cruiser to sail from Manila August 8. The later news of an insurrection of the natives on Ponape, with the death of the governor and the expulsion of the Spaniards, though surprising and as yet not officially known to our government, suggests some of the new and perplexing trials to which our work in all those islands may hereafter be exposed. The importance of prompt, vigorous, and decisive action by our government at this juncture, in order to the proper protection of the missionaries and of the invaluable results of their past labors in these islands, as well as to secure the undisturbed continuance of this beneficent work, cannot be too strongly emphasized; and the unanimous public sentiment of this nation and of the Protestant powers of the world will justify and applaud the act.

From the fields which we here survey we gather the impression of a great and growing work, of steady and inspiring gains, and of limitless opportunities. Some checks and discouragements we mark, but neither the weakness nor the wickedness of man avails to destroy the work or greatly to retard its growth. The work and the workers alike belong to Him of whom it is said: "And of his kingdom there shall be no end."

CONCLUSION.

Such is the brief record of that great work which the Board sustains in twenty-two missions among unevangelized people in all parts of the earth. In almost 1,000 populous centres a force of 2,500 laborers, foreign and native, is preaching the gospel in twenty-five different languages, and conducting a great evangelistic and educational work. Fifteen new churches have been organized, and out of a total membership of 28,000, nearly 3,000 have made profession of faith this year. In ninety-six high schools and colleges 6,000 picked youths of both sexes are in training to reinforce the native agency, besides 34,000 pupils under Christian instruction and influence in common schools. And above all, the Christian character of the native converts is assuming greater depth and earnestness and their share in evangelistic work is steadily increasing in value as well as in amount.

With a work thus fruitful and enlarging, with open doors on every hand, and with ample resources to meet all these demands, the divine call to enlarged efforts and to deeper earnestness in evangelizing the nations grows emphatic and distinct beyond all precedent.

GENERAL SUMMARY. 1886–87.

Missions.

Number of Missions	22
Number of Stations	89
Number of Out-stations	891

Laborers Employed.

Number of Ordained Missionaries (11 being Physicians)	166	
Number of Physicians not ordained, 8 men and 4 women	12	
Number of other Male Assistants	10	
Number of Women (wives, 163, unmarried, besides Physicians, 106)	269	
Whole number of laborers sent from this country	——	457
Number of Native Pastors	155	
Number of Native Preachers and Catechists	393	
Number of Native School-teachers	1,164	
Number of other Native Helpers	325	—2,037
Whole number of laborers connected with the Missions		2,494

The Press.

Pages printed, as nearly as can be learned	18,650,000

The Churches.

Number of Churches	325
Number of Church Members	28,042
Added during the year	2,906
Whole number from the first, as nearly as can be learned	101,089

Educational Department.

Number of High Schools, Theological Seminaries, and Station Classes	55
Number of Pupils in the above	3,623
Number of Boarding Schools for Girls	41
Number of Pupils in Boarding Schools for Girls	2,318
Number of Common Schools	878
Number of Pupils in Common Schools	34,417
Whole number under instruction	41,151

SUMMARY OF THE REPORT OF TREASURER OF THE A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1887.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	$14,711.21
Mission to East Central Africa	3,427.09
Zulu Mission	25,138.39
Mission to European Turkey	30,108.44
Mission to Western Turkey	102,901.75
Mission to Central Turkey	28,291.38
Mission to Eastern Turkey	45,196.24
Marathi Mission	42,766.70
Madura Mission	50,137.62
Ceylon Mission	11,946.59
Foochow Mission	19,416.20
Hong Kong Mission	395.51
North China Mission	62,845.21
Shanse Mission	9,404.51
Mission to Japan	103,322.19
Northern Japan Mission	10,715.15
Sandwich Islands (grants to former missionaries and to schools)	11,241.10

Micronesia Mission	$28,808.87	
Mission to Western Mexico	7,314.98	
Mission to Northern Mexico	10,977.68	
Mission to Spain	14,414.01	
Mission to Austria	9,176.89	$642,657.71

Cost of Agencies.

Salaries of District Secretaries, their traveling expenses, and those of missionaries visiting the churches, and other like expenses	$9,900.89

Cost of Publications.

Missionary Herald (including salaries of Editor and General Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)		$16,636.86	
Less amount received from subscribers	$9,069.18		
and from advertisements	4,945.72	14,014.90	
		$2,621.96	
All other publications		1,745.60	
Less amount received from Dr. Anderson's Histories of Missions	$13.90	4,367.56	
Less amount received for "Mission Stories"	410.10		
Less for temporary balance at credit of the *Mission Dayspring*	1,342.83	$1,766.83	$2,600.73

Cost of Administration.

Department of Correspondence	$11,052.52	
Treasurer's Department	6,616.43	
New York City	1,530.02	
Miscellaneous Items (including care of Missionary Rooms, repairs, coal, gas, postage, stationery, copying and printing, library, anniversary at Boston, honorary members' certificates, etc.)	5,018.60	$24,217.57
		$679,376.90
Balance on hand August 31, 1887		1,577.13
Total		$680,954.03

RECEIPTS.

Donations as acknowledged in the *Missionary Herald*	$366,958.40	
Legacies as acknowledged in the *Missionary Herald*	98,414.59	
From the Legacy of Asa Otis	48,808.31	
From the Legacy of S. W. Swett	154,319.96	
Interest on General Permanent Fund	11,071.28	$679,572.54
Balance on hand September 1, 1886		1,381.49
		$680,954.03

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the remainder of this legacy is set apart for new Missions.

Balance of securities remaining in the Treasurer's hands September 1, 1886, at par	$226,361.99	
Appraised value of same	$271,668.50	
Received for Premiums on Sales	280.00	
Received for Dividends and Interest	18,031.60	$244,673.59
Expended for new Missions as follows: —		
West Central Africa Mission	$14,602.43	
East Central Africa Mission	3,249.62	
Hong Kong Mission	337.51	
Shanse Mission	8,925.92	
Northern Japan Mission	10,715.15	
Mission to Northern Mexico	10,977.68	$48,808.31
Balance August 31, 1887		$195,865.28
Appraised value of securities now held	$236,788.00	

LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this legacy is "set apart to meet special calls for a brief period of years, in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China."

Balance of the Legacy, August 31, 1886	$336,160.34	
Received from the Executors during the year	4,550.00	
Received for Premiums on Sales	18,252.57	
Received for Dividends and Interest	18,487.02	$377,449.93
Expended during the year ending August 31, 1887, and included in the foregoing statement of "Cost of Missions," as follows: —		
For the Zulu Mission	$2,000.00	
For the Missions in Turkey	43,833.71	
For the Marathi Mission	8,713.20	
For the Madura Mission	10,010.00	
For the Ceylon Mission	2,000.00	
For the Missions to China	38,762.83	
For the Japan Mission	43,745.00	
For the Sandwich Islands	1,350.00	
For the Micronesia Islands	3,905.22	$154,319.96
Balance of Legacy, August 31, 1887		$223,129.97

"MORNING STAR" (FUND FOR REPAIRS).

RECEIPTS.

The balance of this Fund, September 1, 1886, was	$14,967.04	
Donations from Sabbath-schools and individuals, received prior to August 31,	1.25	
Received from sale of pictures of the vessel	3.50	
Income from investments	1,466.34	$16,438.13

PAYMENTS.

For arm on figure-head of vessel	$9.50	
For report of Committee	13.90	
For repairs at Honolulu	5,644.29	$5,667.69
Balance held as a fund for repairs, and invested		$10,770.44

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

Amount of General Permanent Fund, September 1, 1886	$214,887.42
Added during the year	500.00
	$215,387.42

PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to	$59,608.00
The Income of the Fund for Officers, applied to salaries, was	3,907.67

HOLLIS MOORE MEMORIAL TRUST.

This Fund received in April, 1886, from Rev. E. K. Alden, D.D.	$5,000.00

MISSION SCHOLARSHIPS.

The balance of this Fund, September 1, 1886, was	$2,100.00
Added from Legacy of Dr. Hugh Miller, Helensburgh, Scotland	1,645.63
	$3,745.63

C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts as last year to	$3,000.00

LANGDON S. WARD, *Treasurer.*

Boston, Mass., October 1, 1887.

THE MESSAGE AND THE MESSENGER.

BY REV. N. G. CLARK, D.D., FOREIGN SECRETARY.

[*Approved by the Prudential Committee for presentation at the Annual Meeting of the Board, at Springfield, October, 1887.*]

THE Psalmist in one of his ascriptions of praise, rising above the sentiment of his age and people, exclaims: "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." (Psalm 86: 9.) The apostle John answered from the vision of the redeemed world: "I saw, and behold, a great multitude which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb." (Rev. 8: 9, 10, New Version.)

Man, a fallen spiritual being, is to be redeemed not as found in any race or tongue, but as represented in all races and kindreds and tongues. The possibilities of human character are not exhausted in any one race or clime; and God is as much honored by the triumphs of his grace in Japan or in Africa as in our own favored land. All nations, with the distinctive peculiarities of each as modified by the thousandfold variety of influences brought to bear upon each; as determined by native endowment, by physical surroundings, by prevailing religious ideas and customs, by contact with other nations, by opportunities of culture, all extending back for generations and centuries, even to prehistoric times, — all nations are to accept the gospel and illustrate some new phase of its renovating power and blessedness. The kingdom of God is to prevail over the earth; it is only a question of time, conditioned on the loyalty and faithfulness of the Church.

The two great facts of human history entering into the life of mankind, determining its character in all its manifoldness of race and condition, and fixing its destiny for time and eternity, are sin and redemption — the one by nature, and the other by grace.

Back of all accidents and incidents of race or physical surroundings, back of all intellectual peculiarities, native or acquired, is the one common spiritual nature that yields to sin and error, or responds to truth and righteousness. It may be dwarfed, perverted, corrupted, lost sight of in its moral debasement and bondage to evil, but its existence under all its coverings and wrappings is the sole possibility of an awakening from death unto life. The fact of sin is the confession of the ages, the burden of history, the minor key of poetry, the wail of the oppressed, and the cry of the suffering from man's inhumanity to man the world over. In manifold forms the carnal mind of man shows its enmity to God. The whole creation groaneth and travaileth in pain together, waiting for the manifestation of the sons of God. It is a fact wholly irrespective of peculiarities of race or outward conditions.

On the other hand is the work of grace, summed up in the words: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." (John 3: 16–18.) In illustration of his mission our Lord says to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." On another occasion, in view of the solemnities

of the final award: "The hour is coming in which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." This revelation from God recognizes the distinctively spiritual nature of man as made in the image and likeness of God, and therefore capable of redemption; it is a message of love and of hope to those who are dead in trespasses and sins; and it is a message which sets forth the greatness of the sacrifice required that redemption might be effected. And lastly, it is a message of grace. The new life is not the reward of service rendered, but is conditioned on believing on the Son of God. The believing, trusting spirit will reveal itself in loving service as it has opportunity, but the redemption and the new life begotten in the soul are of grace. It is a spiritual work in the spirit of man, by the Spirit of God, making use of the divine message to regenerate and to sanctify mankind. It was this message of love and of grace that Paul was commissioned by our Lord to proclaim when sent to the Gentiles, "to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." It was this gospel of Christ that Paul found to be the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. As an ambassador for Christ, he besought men to be reconciled unto God as their urgent, instant duty; Christ has died for all, and all who now repent and believe will be saved. "Behold now is the accepted time; behold now is the day of salvation."

The question for us to-day is, How can this message be made known to civilized and uncivilized races; to individuals of the most varied character in the different races and among different peoples? The best answer may be found in the example of our Lord. He does not seem to have found any difficulty in presenting the great truths concerning himself to the most varied characters: to the woman of Samaria; to the poor blind beggar; to Matthew the publican; to the young ruler, or to Nicodemus, a teacher of Israel. His language was not that of the schools; not in the elaborate, subtle arguments of learned scribe or Pharisee; not in the technical terms of modern theological schools; but it was in the simplest language of everyday life. In this he found words which became spirit and life to believing souls. The trouble was never with words as inadequate to express his thoughts, but with hearts unwilling to receive them. He who was the light of the world, whose one supreme motive was the salvation of men, presents his message as received from God in such form that all that is really essential to the object can be readily understood by all honest and candid minds of whatever race or condition. In like manner the language of the Scriptures of the Old and the New Testament is such as may be understood in its great lessons by men of every grade of culture in heathen or in Christian lands. No book admits of so ready a translation into every language and dialect spoken among men; nothing better attests its divine character and purpose; for while the Bible is a mine of sacred truth whose depths of spiritual meaning no study can exhaust, and which richly repays the lifelong labors of the ablest scholars and theologians, — continually bringing forth treasures to bless the religious life of the world, — yet so simple is "the way of holiness" it reveals that the simple-hearted reader can readily find it, and, with an honest spirit, "wayfaring men, though fools, shall not err therein."

This message from God has had peculiar trials at the hands of men. It has been forbidden to the common people, locked up in cloisters, and its place given to the traditions of a selfish priesthood; it has been interpreted to suit the vagaries of sects and schools; it has been subjected to every variety of criticism by friend and foe, and it has given rise to elaborate doctrinal systems at variance with each other according to the prevailing philosophies of the time.

The truth of God is a compact whole; all its parts are in harmonious relation to

each other. It is a worthy and useful endeavor to try to see those relations and to be able to state every truth fairly in its relation to other truths, so that all these together shall constitute an orderly system of theological truth. To do this with complete accuracy, however, is beyond the power of a finite mind. All systems, however helpful, are necessarily imperfect in greater or less degree, and their advocates have often pressed them with undue force. The message of the gospel has thus furnished opportunity for an endless variety of sects and parties, and for bitter controversies not only over non-essential usages, but also over doctrinal forms, that give at best only phases of truths that are too large and too many-sided for full comprehension and complete statement under any one form.

The great facts and truths of the message abide, like the stars in their courses, a source of blessing to us all, and we can safely regulate our voyage by their bearings, though our instruments are imperfect and our calculations not always exact.

For scientific purposes, as well as for the convenience of the ordinary observer, the stars in the firmament may profitably be grouped in constellations both in the astronomical and theological heavens.

How suggestive the fact that the creeds of Christendom, duly edited by Dr. Schaff, fill three large octavo volumes. Ecclesiastical and political history vie with each other in records of conflict, and in both by conflict large blessings have been gained; in the one, great truths have been established, and in the other great rights have been maintained. It has been by great controversies in the Church that the great leading truths of the gospel have been freed from the falsities which had been fastened upon them, and have been settled in their main conceptions as the unchanging inheritance of the Church. The Church will ever be grateful to Augustine for more truthful and vivid conceptions of sin; to Luther for the restatement of the Pauline conception of the doctrine of justification by faith; and to the great English divines of the seventeenth century who have wrought great biblical truths into the intellectual and moral life of all who use the English tongue, and all this with only the greater regret for the internal conflicts that have exhausted her aggressive force. Happily, however, while the leaders of the Church militant have thus often wasted on each other zeal and strength that might have done better service in contending against the common foe, or are perplexed and distressed as they see their elaborate systems go down before a sharp-sighted criticism, both they and the humble believers of the Lord's host, though at times somewhat bewildered by the noise and confusion of the strife, hold fast to their humble faith, accept the plainly revealed truths of the gospel, and are cheered and sustained by the blessed experiences of a Saviour's love. In the meanwhile, the grave closes over the hostile leaders of many a hardfought contest, and their names go down the ages together because of the real love they had for Christ and his cause. They believed better than they knew.

And further, amid the utmost variety of doctrinal belief and speculation, the rank and file in all evangelical denominations have been at one in regard to the plainly revealed and essential truths and facts of the gospel message. This is no more than should have been expected from the motive of Him who gave the message. With the evergrowing life of the Church, new and broader and richer conceptions of particular doctrines may be expected; but such conceptions are not to be contended for as if the very existence of the Church depended upon them. Creeds and dogmas are of value in helping us define our conceptions of truth, but they are not the whole truth.

Let it be borne in mind, we repeat, that the gospel message is addressed to man everywhere as man — not to men of any one race or clime or culture, but to the distinctively spiritual nature of man. All additions to this message that come from peculiarities of race or culture are so far forth a hindrance to its reception by another race because coming in conflict with correspondent peculiarities. Hence translations of the Scriptures

into new languages are properly made only from the original tongues; hence, too, as a rule, our missionaries have found it unwise to translate English works, however valuable, into the languages spoken on mission grounds. Pilgrim's Progress and possibly some other like works are exceptions. Often the revision required to suit the modes of thought of another people costs as much time and effort as the preparation of new works. The ideas can be transfused into another language, but not the formal conceptions. The sermons of Mr. Moody have recently been translated and found acceptance in the Tamil Missions; and this because of their biblical spirit and adherence to biblical conceptions.

The Brahmo-Somaj complain that the Christ preached in India is an Occidental Christ. What they really need is not an Occidental nor an Oriental Christ, but the Christ of the Gospels. There is but one Christianity for the East and the West. The substance, the inward life, will be the same, but the form of its expression must be suited to the race that receives it. We cannot suppose that the emotional nature of the negro or the Hindu will ever find the delight in the Assembly's Catechism experienced by the students of Williams College under the instruction of President Hopkins.

Few lessons from the history of the Church are of more importance than these: the loss of power from conflicts over formal statements of truths which no such statements can adequately express, and that the real advances of the Church have been made as the great central truths have been made prominent. As examples of the first, see how Christendom was rent in twain during the eleventh century by the culmination of a conflict over the question whether a particular word should or should not be used to express a doctrine in regard to which no man knew anything or could know anything, or would have been the better if he had known anything. Luther and Zwingle were alike devoted to Christ, alike zealous in promoting his kingdom; but their differences over the formal statement of a truth which both accepted, and would have died for, rent the Protestant world and turned back the Reformation from the Alps and the Pyrenees to the shores of the Baltic. That is a sad chapter of history which records the internal conflicts of Protestantism during the sixteenth and the first half of the seventeenth century. All further progress was stayed till out of the spiritual life of a few elect souls was born the missionary enterprise that now girdles the globe.

Happily we are not without illustration of a different tendency in our times. The representatives of five different Presbyterian Boards unite in one organization for missionary work in Japan, and representatives of as many different churches have labored together in connection with the American Board — men and women of whatever denomination at home, forgetting that they are anything but Christians, devoted to the one common object of promoting the kingdom of God. In a remarkable document that marks a new era in the history of missions, our Presbyterian brethren say: "We are not in Europe nor in the seventeenth century; this is the nineteenth century, and we are in Japan. Our opponents are not other evangelical Protestant churches; these are our allies. What we are face to face with are Confucianism, which is æsthetic agnosticism, and Shintooism and Buddhism, which are superstition and idolatry. The great message, therefore, which the Church of Japan has for the nation — the good confession for which she should be willing to lay down her life — is this: I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only Son, our Lord. For this reason (and also because of the necessity that the Church should range herself among the evangelical churches of the Reformation) many have thought that nothing better could be done than to adopt the Nine Articles of the Evangelical Alliance." The native churches of Japan are moving in this direction. Caution is needed, however, lest the desire for union should lead to the sacrifice of important principles. A union has already been proposed between those gathered by missionaries of six different boards on the doctrinal basis of the Apostles' Creed, the Nicene Creed,

and the Nine Articles of Faith adopted by the Evangelical Alliance. The creeds of the different denominations to which the missionaries belong are treated with all proper respect as instructive; as worthy efforts of Christians in Germany, Great Britain, and the United States to give dogmatic expression to the great facts and truths of revelation; but our Japanese brethren fall back upon those statements which all evangelical denominations accept and which are shorn of the peculiarities that separate them one from another. They would accept the gospel message as set forth in the Word of God, and they would have little to do with the logical formulas in which men of other races have sought to give expression to its great truths. In their fresh Christian life, quickened to new aspirations, eager to bring others to rejoice with them in the Saviour's love, they care little for the subtleties of the schools, little for the niceties of biblical criticism, little for different forms of theological statement; but a good deal for a book that reveals them to themselves in their deepest spiritual needs and makes manifest the love of God in Christ as the Redeemer of lost souls. In due time Japan will have her Henry B. Smith and Charles Hodge to define her religious thought, but for the present "The kingdom of God is not in word but in power." And not in Japan alone, but elsewhere as well, the gospel is making its advances along the lines of those great truths which have been accepted alike by all evangelical denominations. In great missionary conferences, whether held in India, China, Japan, Great Britain, or in this country, — and in the great assemblies of this American Board and of Woman's Boards, — the supreme interest always centres in the truths held in common by all. In the progress and triumph of the one kingdom of God, the hearts of all are alike lifted into a higher spiritual atmosphere, and any intrusion of lower motives, any allusion even to sect or doctrinal peculiarities, grates on the finer sense like a discord in music.

Why else is it that the prayers of consecrated souls of every name, and that the hymns of the church we most love to sing, are all set on this higher key? That Bernard, Watts, Charles Wesley, and our own Ray Palmer sing together the one song of redeeming love? How much of the success of our loved and honored evangelists, whose names I need not mention in this presence, is due to their adherence to those great truths and facts that compel the assent of all who listen to them.

It is interesting to notice the tribute paid to the power of the simple truths of the gospel by one of the most eminent statesmen and philosophers of the past generation, Mr. Guizot, although our estimate of the value of some religious discussions would be higher than his. "I bow before the mysteries of the Bible and the gospel, and I refrain from the discussions and scientific solutions by means of which men have tried to explain them. I have a firm faith that God allows me to call myself a Christian; and I am convinced that when I shall, as will soon be my lot, enter into the full light of day, I shall see how purely human is the origin and how vain are most of the discussions in this world concerning the things which are divine."[1] The things in which evangelical Christians agree infinitely outweigh those in which we differ; so we form Evangelical Alliances, Young Men's Christian Associations, Young People's Societies of Christian Endeavor, and make divers and sundry efforts to promote comity and union among believers. So we strive, and rightly, to give scope to the unity of spirit that may dwell under the most varied forms of church order. The message of life is one.

We have thus endeavored to call attention to the fact that the divine message of grace is addressed to the common spiritual nature of all men of whatever race or condition; that to realize the divine purpose this message must be kept free from all admixture of merely human opinions or conceptions from whatever source derived, and confined to those great truths and facts which, plainly set forth in the sacred Scriptures, are

[1] The Congregationalist of August 5.

accepted by all evangelical believers and constitute a ground for united Christian effort at home and abroad. It is obvious, therefore, that the messenger, whoever he may be, missionary, pastor, or evangelist, must not only have spiritual apprehension of the message, but the message must so apprehend him, must so possess his whole soul, that from the fulness of his own religious life and personal consecration to Christ his one supreme object must be, and can only be, not to lead men to accept this or that dogma or hypothesis of the schools, not this or that form of church creed or polity or ritual, but Christ Jesus the Lord, as at once the redeemer and the life of lost souls, — Christ, in whom is neither Greek nor Jew, Barbarian, Scythian, bond or free.

The man who is not constrained by the love of Christ, whose sympathies are not drawn out in behalf of the millions of his fellowmen, dwarfed, degraded, and spiritually dead in trespasses and sins, who can think of using his opportunities to teach some extra-biblical doctrine or speculation of the schools, is not the man to be sent abroad or to win souls to Christ at home. It is the Spirit that quickeneth; the flesh profiteth nothing. "The words that I speak unto you," said our Lord, "they are spirit and they are life."

INFERENCES.

1. The divine message should be given as far as possible in biblical language, free from all adulteration and admixture. We have no reason to expect that the Holy Spirit will bless anything but his own truth to the regeneration and spiritual nurture of human souls. The historical effects of Christianity entering into the life of mankind and illustrating its divine origin have recently been set forth with a breadth of view and a splendor of diction such as no ordinary theme could have inspired; but the most careful reader will find none other than the vital and essential truths of the gospel as the inspiring forces of the social and moral elevation so eloquently portrayed.

2. The instruction given in mission training schools, colleges and seminaries for both sexes should be preëminently biblical, first and last, and always. The sainted Calhoun, of Mount Lebanon, once asked what studies he found most effective in developing character, replied upon the instant, "The Bible." In the constant pressure to introduce the sciences and the arts in their economic relations, it becomes a missionary organization to hold fast to those truths which are vital to all progress and to all genuine civilization.

3. A strict adherence to the message as that in which all evangelical Christians are agreed will secure mission comity at home and abroad. No one mission board will feel at liberty to enter upon a field already occupied by another, least of all to introduce its peculiar views of doctrine, ritual observance, or polity, so as to distract and disturb the minds of believers, to interfere with the growth and development of self-supporting institutions of the gospel, or to appropriate the results of the expenditure and toil of others. The immense waste of men and means on denominational interests at home will be stayed, and a far larger share than now can be devoted to the evangelization of the millions of our fellowmen in foreign lands, and the great trust committed to us as to no other people can thus be more worthily fulfilled.

4. It is the common conviction of all familiar with the progress of missions and with the vantage-ground now gained that the time has come for enlarged missionary effort. By means of rapid and easy communication the world has been brought to our very doors. The Bible in all the leading languages spoken among men; believers of every name and land illustrating the transforming power of the gospel; a civilization such as only Christianity can develop, the aspiration and the hope of Japan and China; the Great Powers of Europe enlisted to favor the introduction of the gospel into the Dark Continent; and now tidal waves of missionary interest sweeping over the great universities of England and Scotland, breaking on our shores and stirring the hearts of thou-

sands of our men and young women as never before — are not all things ready that the Church should arise and shine, the glory of the Lord being risen upon her?

Other missionary societies in this country feel a new impulse to grander effort, and shall we be insensible to the grandest opportunity of the ages? While thousands and millions of immortal souls, in this the nineteenth century since Christ was upon the earth, are left to die in their sins without the knowledge of his love and death in their behalf, has not the time come when the constituency of this Board, of every name, of every school, of every shade of theological opinion, should unite in one grand forward movement for the triumph of the kingdom of God upon the earth?

THE MUTUAL RELATIONS OF THE AMERICAN BOARD AND THE CHURCHES.

BY REV. E. K. ALDEN, D.D., HOME SECRETARY.

[*Approved by the Prudential Committee for presentation at the Annual Meeting of the American Board, at Springfield, Mass., October, 1887.*]

THE final command of the ascending Lord, "Go ye therefore, and make disciples of all the nations," was addressed to individual believers. Each disciple is under obligation for himself to accept the command and to endeavor to the utmost of his ability to fulfil it. In the accomplishment of this endeavor, "two or three" may be "gathered together" in the name of Christ, — the Master, according to promise, being "in the midst of them,"— in order unitedly to plan for the wisest and most efficient accomplishment of what they recognize as their common work. These "two or three" may multiply to twenty, to two hundred, to ten thousand.

This has been the genesis of modern missions. Not forgetting what took place during the preparatory period of the seventeenth and eighteenth centuries; the story of John Eliot and the Mayhews; of the Danish missionaries and the Moravians; of John Sergeant and David Brainard; of the correspondence between friends in Scotland and New England; and of the treatise of Jonathan Edwards, urging to an "explicit agreement and visible union of God's people in extraordinary prayer for the advancement of Christ's kingdom on earth," — all of which movements furnish illustrations of the same general principle, — we may appropriately emphasize the signal manifestations which became apparent on both sides of the ocean at the close of the last, and the beginning of the present, century. The fire burned in the heart of William Carey; it began to burn in the heart of Andrew Fuller; it kindled in the hearts of a few others, and there sprang up in 1792 The Baptist Foreign Missionary Society of England; in 1795 The London Missionary Society; in 1800 The Church Missionary Society. So on this side of the Atlantic. The same fire from the same divine source, eight years before the formation of the American Board, so burned in the heart of a young man in Connecticut, nineteen years of age, that he remarked to his father that "he could not conceive of any course of life in which to pass the rest of his days that would prove so pleasant as to go and communicate the gospel of salvation to the poor heathen." Another young man in Western Massachusetts, under the same divine influence, at a little later day declared that "he had his mind made up to the point of working his way before the mast to some part of the pagan world, in case that should be found necessary to carry out the object of his [missionary] enlistment." At about the same time another young man in the same vicinity had been uttering to himself almost precisely the same words, not knowing that any one else shared in the feeling. There were also two other young men of kindred spirit, one in Connecticut and one in Eastern Massachusetts, and two young women similarly moved on the banks of the Merrimack. The pastor of the Tabernacle Church of Salem was, during the same preparatory years, brooding

over the same problem; and one of the men of a neighboring congregation, not a member of the church, had poured out before the Lord ten thousand dollars in silver coin, which had been acquired by commerce with the Indies and was now dedicated to the raising up of missionaries who should carry to these same Indies "the unsearchable riches of Christ." As the result of this personal interest, inquiry, and consecration on the part of individual men and women, the divinely appointed hour at length arrived when five men, with an audience of one, gathered around the little parlor-table at the parsonage in Farmington, and the first Foreign Missionary Society on this Western Continent held its first session. That Society to-day is in attendance upon its Seventy-eighth Annual Meeting. It has had the honor of commissioning and sending forth to their noble service over nineteen hundred missionaries and assistant missionaries to fifty distinct missions. It has been trusted by individual donors and by churches with the expenditure of over $23,000,000, not one dollar of which has ever been perverted by those who have administered its financial affairs. It has gathered into its native churches more than 100,000 souls, and its present educational institutions enroll under Christian instruction over 41,000 pupils. Faithful to the trust it received three quarters of a century ago, it is at this hour holding at its stations and out-stations nearly one thousand centres of Christian power, which extend almost literally around the globe; and it is believed that during no year of its history has it been more blessed of God than during the year just closed, and that at no time was it more perfectly confided in by friends more numerous and enthusiastic, and more earnestly devoted to the most thoroughly aggressive missionary work, than it is to-day.

We believe also that it is entering upon a period of far more enlarged and efficient usefulness than it has ever yet known, and that one of the helps to this usefulness will be a more hearty recognition of the mutual relations of the Board itself as an organization, and of the churches which have accepted it, or may accept it, as their chief agency for the prosecution of their own foreign missionary work. For churches no less than individuals are under obligation to proclaim the gospel of Christ to the ends of the earth. This they may undertake, if they choose, by each local church for itself selecting whatever agency it may prefer for the most efficient prosecution of the work; or they may combine for the same purpose, if this seems more desirable, in a fellowship of churches. But as by some method each individual must meet his personal responsibility to proclaim the gospel of Christ to the heathen world, or prove derelict to his duty, so by some method must each covenanted church meet the same responsibility, as it belongs to the communion of Christ's disciples, or fall under the same condemnation.

A PRACTICAL QUESTION.

How far has the American Board met the requirements of these two obligations — first, the obligation of individual disciples; second, the obligation of local churches to proclaim Christ to the heathen world? The answer is simple and explicit. The American Board has met these requirements just as far as it has been trusted. Individual disciples desiring some way of personally going to the heathen world, individual disciples desiring some way of sending their consecrated gifts to assist others in going, have found this a helpful agency for the work. Local churches also, awaking to their obligation as churches, and desiring, in their organized capacity, to send some representative of their own body, or to send their united, consecrated gifts on the same beneficent errand, have found here the same helpful agency.

During the first twenty-five years of the history of the Board, only a few local churches, as such, contributed to its treasury. The gifts were mainly from individuals and from auxiliary societies — these societies made up of men, women, and children, some of them exceedingly efficient and gathering in donations from a goodly number of the individual members of the church, although the churches, as organizations, held no

official connection with the work. During the last fifty years the number of churches recognizing their foreign missionary obligation has largely increased, so far, at least, as the bestowment of gifts is concerned. The privilege of churches to select and set apart out of their own membership personal missionary representatives is but beginning to be recognized. But this day of promise will surely come, and all who watch for the tokens of the Lord's advancing kingdom will gladly welcome it.

THE RELATION OF THE BOARD TO THE CHURCHES.

I. These statements indicate the precise relation which the American Board, as an organization, has hitherto held, and now holds, to the churches.

1. It is an efficient and approved instrumentality through which any church which so elects may hold a direct connection with the work of evangelizing the heathen world. For this work and for any other benevolent work, each church has the right and the privilege of selecting its own agencies. And this selection by a church brings it into an immediate relation to the selected agency. When, for example, any church, as a church, selects the American Home Missionary Society as one of its agencies for receiving the sympathy, prayers, and contributions of that church for one department of its work at home, that church is in direct connection with that particular organization for the accomplishment of that particular work. So in the same way for another department it is in fellowship with The Education Society, or The American Missionary Association, or The Church Building Society, or The New West Commission, or The Publishing Society, or with any other association for home or city evangelization. On the same principle, when a church elects to carry on its foreign missionary work through contributions to the American Board, that church is in direct relation to that Board for this precise service. And it matters not, in this respect, what the particular nature of the organization is. It may be a commission of nine men, or of thirty-five, or of two hundred, which perpetuates itself according to its own rules, in order thereby to increase both its efficiency and its security; or it may be an association of which all who contribute a certain amount to its treasury are members. So soon, however, as it is elected by a particular church as its own organ for service in behalf of that church, it has become such an organ, and so continues as long as the church so approves. In this way all our benevolent societies have become appropriately the honored servants of churches as truly as they are of individuals. Great numbers of churches have adopted them and rejoice in them as their own chosen agencies for Christian activity. A church is just as truly, not always in as formal a manner, but as truly, connected with a benevolent society which it has itself adopted as its own agency, as it is with a conference or council of churches with which it becomes connected for the purpose of such a conference or council. For this reason the American Board properly stands forth and presents itself to the Christian public as affording a favorable opportunity for a small home missionary church just formed in a new town in Nebraska, and also for a large, strong, well-established church, 250 years old, in Springfield, Massachusetts, each for itself, if it so elect, to carry on its own foreign missionary work according to its ability through this same selected instrumentality. The church which accepts this opportunity may be Independent, or Union, or Presbyterian, or Reformed, or Methodist, or Baptist, or Congregational. It may be a church in the United States, or in Canada, or in Turkey. But whenever it accepts the American Board as its own chosen organ for missionary service, it has thus become by its own act so far forth associated with that Board, and may rejoice in all its honorable history and its broad work as something with which it is itself vitally connected.

This is not theory, but fact. No church is under obligation to choose the American Board as one of its benevolent agencies; but any church is permitted to do it, and any county conference or state association or national council may, if it is so disposed,

recommend this agency to the churches connected with such a conference or association or council. This has been done repeatedly along our history and will doubtless so continue for years to come. As stated more than fifty years ago in Upham's Ratio Disciplinæ: "These missionaries may justly be considered as sent abroad by the churches, inasmuch as they are supported by their contributions, attended by their prayers, and protected by their constant solicitude. It is true that the immediate agents are missionary societies; but these societies, when the subject is rightly considered, are agents and representatives of the churches" — "representatives," of course, in the sense implied in the author's language, not ecclesiastically, but as approved "agents." And this emphasizes in its most important feature the relation of the Board to the churches. It presents itself as affording a favorable opportunity for the prosecution of the foreign missionary work, and it rejoices that that opportunity has been heartily accepted by several thousand churches. Some of these churches, for what they regarded for themselves a more efficient method of prosecuting the same work, have, in a friendly manner, withdrawn from any official connection with the American Board as churches, although individuals in these churches have still continued to contribute through its treasury, and some of them are among our most respected Corporate and Honorary Members. Other churches, for similar reasons or for other reasons, may hereafter withdraw. It is, of course, both the right and the privilege of any church to choose its own missionary agency, and to retire at its option from such an agency. But the Board itself remains, as it has always remained and doubtless always will remain, ready to receive the sympathy, the prayer, and the gifts of any individual and any church, and is pledged by its Constitution and its history to be faithful to the trust reposed in it.

At present it is sustained, so far as the action of churches is concerned, almost entirely by those which bear the name "Congregational," and it has so been officially recognized by the National Council of Congregational Churches as one of its approved benevolent agencies; so that there is a proper sense in which the American Board to-day acts as the foreign missionary organ to a large degree of the Congregational churches of the United States, and to some degree of the Congregational churches of Canada. And this fact carries with it certain obligations. While the Board is not only not an "ecclesiastical court," but is not an ecclesiastical body of any kind, and can never, under any circumstances, in an organic way become such, except by surrendering its act of incorporation, it is nevertheless bound to the churches which confide in its integrity and efficiency as sacredly as though it were thus connected. Indeed, for this very reason, because, although it is not an ecclesiastical body, it is confided in on matters most vital to the Christian faith and the Christian life, it has been chosen both by churches and individuals as their elect agency for the accomplishment of this great missionary work.

2. It therefore becomes the duty of the American Board, in its relation to the churches, to furnish missionary intelligence and to exert all possible persuasive influence to encourage and animate all churches and all persons to a more thorough missionary consecration. It is both its duty and privilege to call upon all the four thousand Congregational churches of the land to contribute of their substance and of their sons and daughters to this broad and blessed service. And in order to accomplish this result, it must lay its work — through its Annual Reports and Annual Meetings; through the platform, the pulpit, and the press; through all wise and efficient instrumentalities — before the churches and the people. In other words, it is bound, as an agency which has been selected and trusted for this very purpose, to make its missionary power felt in every conceivable way, at home and abroad, in behalf of the churches as well as of the individuals it appropriately — in the sense already explained — represents.

3. For this reason it emphasizes continuously those great doctrines of the Christian faith which are the common heritage of the churches, which from the beginning have

sustained the missions of the Board — doctrines which are themselves the strongest incitement to the missionary work. This idea seems to have entered into the very form of the organization of the Board, as indicated in the special paper upon the subject presented by the Prudential Committee through the pen of Secretary Treat twelve years ago. Commenting upon "the provision which gives to the Corporate Membership the power to perpetuate itself," the paper continues: —

"The reasons for this provision have not been preserved. Its precise intent and object, therefore, we are left to conjecture. The convenience of such an arrangement, and to some extent its pecuniary value, must have been foreseen. But another reason, doubtless, was felt to be more urgent still. That great and sore defection which was casting its shadow upon the churches of New England, and was destined to weaken them so sadly and imperil their rights, civil and ecclesiastical, so grievously, must have made the founders of the Board tremblingly alive to the safety of those new interests which had been entrusted to them. Their natural and unavoidable solicitude in this regard would seem to be a sufficient explanation."

If this judgment of the Committee, as given twelve years ago, was correct, as it doubtless was, it adds emphasis to the consideration that any betrayal of doctrinal faith on the part of the American Board would be the betrayal of a trust which has been committed to it in an important sense by churches as well as by individual donors; committed to it by the honored dead of the past seventy-five years as well as by the living of to-day. Several hundred thousand dollars of invested property in this and in other lands is at the present time held by this Board, given by men and women who confided in this particular organization as one not only which under no circumstances would compromise, but as one which under no circumstances would fail to propagate with all earnestness, those great vital aggressive truths which constitute the well-understood scriptural doctrines held from the beginning by the churches which have sustained our missionary work. In relation to so serious a matter as this, this Board cannot be too watchful. And even if it should seem, at some critical hour, to be in any respect a little overcautious, may not something be pardoned to the spirit of profound regard for the sacredness of a trust, and also to the clear conviction that what for the moment is by some regarded as overcaution will at no distant day be revealed to all as God's appointed deliverance, possibly his only deliverance, for the churches as well as for the Board, from a fatal defection and a permanent disruption?

4. And in this connection it may appropriately be added that here is emphasized one of the chief offices of that wide-extended missionary work of the churches which is carried on through the instrumentality of their great benevolent societies; namely, to promote and secure an established Christian fellowship on the broadest basis both of faith and of life, binding them together by a bond stronger far than — what has been the dream and the despair of so many ingenious theorizers — an organic ecclesiastical unity. Whatever desirable end could be accomplished through such an organic unity, we may be sure will be accomplished more safely and efficiently as, through our approved missionary organizations, we push on more vigorously our one broad missionary work.

THE RELATION OF THE CHURCHES TO THE BOARD.

II. Thus far we have considered the relations of the American Board to the churches. We may now appropriately ask, What are the relations of the churches to the Board? And if the principles already presented are accepted, the answer is not far to seek.

1. If the Board furnish the favorable opportunity, as seems to be attested by its history and work, for the fulfilment of the Lord's final command, then churches, as well as individuals, should, as far as they choose, gratefully recognize the fact, and each for

itself in a special and emphatic manner heartily adopt this organization as its own. It would be well if such an act of recognition and adoption were formally entered upon the records of a church and were occasionally, by some solemn and appropriate service, renewed. Let it be understood at the formation of every new church that one of the specific trusts for which that church is organized is the proclamation of Jesus Christ to those whom it cannot personally reach, extending to the remotest borders of our own land and to the uttermost parts of the earth. And then let the approved benevolent agencies for this work be immediately and heartily adopted as the trusted channels through which that church, as a church, proposes henceforth to fulfil, in part at least, its Lord's command. This will lead to systematic, sympathetic remembrance in prayer and gifts, to consecrated person and consecrated property; and the result will be a missionary pulpit and a missionary church vitally connected from the beginning of its history with the broadest interest of all the churches, for the extension of the kingdom of Christ throughout the world.

2. A wise use can be made by the churches of the fact that the American Board has provided for a permanent honorary life-membership, so constituted by a comparatively small payment, entitling to all the rights of discussion and conference, including the making and supporting of motions in debate, including everything in fact excepting only the formal vote, which is limited to Corporate Members. This puts it into the power and privilege of the churches to be to this degree definitely represented by their pastors and other influential men, through what is equivalent to a special delegation, as far as they may choose to appoint them for the service. The recognition of this provision, which has not been overlooked in the past and may be more practically taken note of in the future, makes the Annual Meetings of the Board largely representative, as they should be, both of churches and of individual donors.

3. Not only in this method, but in several other well-advised methods, the churches have exerted, and may exert, a most powerful influence upon the society they adopt and sustain as their own. Particularly has this been done, and it can yet be done far more effectively, by the happy conjunction of kindly words — animating or admonitory, as to each church may seem desirable — and generous contributions. What if the annual offering of a church were accompanied, occasionally at least, by a brief church or pastoral letter to the Executive Officers or Committee, urging them, whenever such urgency may seem to a church to be called for, to broader plans and to their more efficient prosecution! What if conferences or associations of churches should unite in such letters, sending on, as an additional thank-offering, a check for $1,000 or $10,000, and earnestly requesting advanced movements in India or China! What if there should be a resolute effort on the part of the churches of Chicago, for example, to send on a special, consecrated supplementary $50,000, with an apostolic epistle drawn up by their most persuasive representative, urging their Eastern brethren to "push things" more vigorously in response to the pathetic appeals from Turkey and Japan! What if Brooklyn and New York, what if Hartford and New Haven, should send similar epistles! The Committee and Executive Officers at Boston will bear with equanimity and good temper a great deal of urgency of this kind. Let it be multiplied and emphasized from all parts of the land, and nothing will be more helpful both to the churches and the Board. It is a good thing for the officials of any society to know that they are watched by four thousand churches, that they are expected to plan largely and execute vigorously, and that the churches are behind them with prayer and sympathy, with encouragement, — and fraternal admonition as well, whenever it seems needed, — always accompanied with liberal gifts.

4. By such methods as these the churches can hold the Board, recognizing it as their own agency, stedfastly to its trust, taking heed that it does not to any degree swerve from the faith, keeping it, in this particular, under sympathetic watch and care, especially

during any hour of peculiar peril. Already are the churches in some measure mindful of this duty; and the effects have been, as they always must be, exceedingly wholesome. When churches and conferences of churches and ministerial associations send on words of encouragement or of counsel to the Missionary Rooms at Boston, as has been done to a happy degree of late, particularly when the counsels are italicized with pledges of largely increased contributions, the atmosphere of those Rooms is wonderfully freshened, the eyes of the Prudential Committee are enlightened, and a quickened life goes into the correspondence, which is felt to the remotest out-station of Eastern Turkey and to the most distant island of the Pacific. In the same spirit, the churches may appropriately make whatever suggestions may seem to them at any time helpful toward promoting a closer fellowship between themselves and their missionary agency and work. Such suggestions will be most carefully considered, and some of them, without doubt, judiciously adopted. In other words, there should be the freest and most fraternal consultation at all times between the churches of the land and the representatives of their benevolent associations, so that there should be, neither on the part of the churches nor of the societies, any question as to who are the responsible proprietors in the great concern.

To a large degree this fellowship of the churches with their missionary boards has always existed from the beginning of their history. We think it has been growing in strength of late years, and that it was never more influential in all its important features than it is to-day. If any suggestions can be made from any source which shall increase its efficiency, such suggestions should be most thoughtfully weighed and, if they meet general approbation, should be heartily adopted.

Whatever may or may not be proposed, one thing is certain. The American Board to-day has its golden opportunity for a far larger work, as an expression of the fellowship of churches which have conferred upon it the honor of their affectionate confidence, than it has ever yet known; and the churches to-day have their golden opportunity for a far more efficient prosecution of what is their own missionary trust abroad, through their well-approved missionary organization, than they have ever yet known. It will be a dark hour indeed if, for any reason, they part company or attempt to move forward with divided counsels. It will be the bright and morning star, heralding the coming day, if, "holding fast that they now have, that no man take their crown," they move forward, stedfast in the ancient faith attested and reaffirmed by the history of threescore and seventeen years, filled with a new divine life always fresh from its exhaustless Source, with hands and hearts more closely united for their far grander and more illustrious future.

THE APPEAL OF THE HOUR.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[*Approved by the Prudential Committee for presentation at the Annual Meeting of the American Board, at Springfield, Mass., October, 1887.*]

THE religion of Jesus Christ is destined to overspread the earth and pervade all the nations. This purpose is in the eternal and unalterable counsels of God; it inspires every page and promise of sacred Scripture; and human history is taking shape from its progessive fulfilment. Philosophy is haunted by this deep, persistent fact, and poetry feels the kindling of this mighty hope as it sings of

"One far-off, divine event,
To which the whole creation moves."

I. Of all the forces which coöperate to lead mankind onward to this consummation, the foreign missionary cause to-day evidently takes the leading place. Commerce brings its

help; invention supplies resources; exploration and war find or break a way; learning multiplies facilities; kings and nations unwittingly lend their aid; the resources of earth sea and sky are tributary to this end. But that aggressive Christian propagandism which is bearing the gospel all abroad to the nations that know not God is the advanced line of the movement and the centre of its power. The best life of the foremost nations finds its highest expression here, and thought can conceive of no richer blessings which it will ever lie in man's power to bestow.

While all else is preliminary and subservient,

"A motion toiling in the gloom,"

here the divine purposes attain to fruitage and assume visible shape in human affairs.

1. This fact is much more distinctly seen and recognized to-day than it has ever been before; and as a result, the work of foreign missions occupies a new place in the thoughts of men. It no longer has to explain itself and apologize for its existence, as was once the case. It does not need to justify its aims or painfully prove the possibility of its success. A great history lies behind it now, lifting it far above all question and doubt, and demonstrating by incontestable and glorious facts the mighty forces that reside within it, the competency of the gospel to redeem and lift up every people on the earth. Theoretical considerations are needed no more; facts open to the eyes of all and drawn from a hundred fields have vindicated it beyond the possibility of cavil or doubt.

2. But we need not confine our thought to the past. The present course of events in the world at large reveals at many points the real supremacy of this influence, and abundantly confirms the view we urge. Take a single instance. No one will question the high significance of the Berlin Conference of 1884, where the Great Powers of Europe and America, the acknowledged leading powers of the age, by their authorized representatives deliberated long and patiently the future of Africa. Without a battle, without a blow, by the free consent of these powers, an imperial domain of vast population, of superb resources, the natural seat of a power that should influence every part of the Dark Continent and shape its future for ages, was solemnly dedicated to the best arts and culture and faith of the Western world. The Congo Free State marks the dawn of a new era in human history, a new age in the political and moral order of the world.

Now to whom is the Berlin Conference due? More than all besides to Henry M. Stanley. But what influences have combined to develop this man into a great explorer and a sagacious founder of empire? Above all things else, the deeds and character of David Livingstone. And who was Livingstone? A man of varied gifts, an explorer, a great discoverer, a natural leader of men; but before all, and above all, and throughout all, a Christian missionary. His extended travels, his incredible endurance of fatigue and hunger and peril, his superb patience and undaunted heroism, all sprang from his profound missionary consecration, and were tributary to his one supreme purpose that the gospel might speedily reach the benighted millions of Africa and stay the sore plague that wasted there without restraint. And when, after pushing northward from Kuruman to the Zambesi and the central lakes, and from Zanzibar boldly westward to St. Paul de Loanda, he had laid open the heart of the continent and had rung out the first note of the gospel of liberty that was coming, at the last he breathed out his heroic life alone upon his knees by Lake Bangweolo with a devotion which has summoned the zeal and loyalty of Christendom to Africa's redemption.

This is but one of the many proofs that the silent growth of Christ's kingdom in the earth rises far above all the noisy questions of politics and commerce and science in our day and dominates them all, and gives main direction to human life and thought and the deeper flow of events.

II. But aside from the summons to new and deeper devotion which comes from such a fact, there are particular aspects of the foreign work at this time which peculiarly

challenge Christian thought and announce the dawn of a new era in Christian missions.

1. The most obvious fact that greets us in this survey is the vast extent of the field which is accessible to the gospel. Turn the eye whithersoever we will, — east, west, north, south, to continent or nation or island, — with scarce an exception, the gates are open, the barriers are down, and the message of the gospel may be spoken to the millions of earth's inhabitants, in every zone, in every tongue. Seven days, in silent expectation, the Israelites marched about the city of Jericho; and on the evening of the seventh day, when the seventh circuit of that day was done, the impregnable walls fell down flat before them, and the city with all its treasures was theirs. Our seven days are at last accomplished, and the walls of heathenism are falling to the ground before our very eyes. What a contrast is all this to the facts when the work of this Board began! Seventy-five years ago last February five men and three women, the first missionaries of the Board, sailed from these shores to begin their work in the heathen world. There was then no open field for them to enter. The Prudential Committee, in their instructions, after expressing the desire that the mission should be located in Burma, designated no precise place for their residence, and added: "After due deliberation you will be at your discretion as to the place where to make your station."

To-day thirty-four missionary societies are at work in Africa, and all its 200,000,000 souls are practically within the reach of Christian missions; thirty-three societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the gospel; more than fifty societies have entered India, and the light is dawning upon its 250,000,000; Turkey and Persia and Japan are filling with mission churches and mission schools; practically, the whole world is open, and the grandest day of opportunity for the kingdom of God that the earth has ever seen has fully dawned. If the cry of the lost nations reached the ear of those young men at Andover, with whom our work begun, and would not let them rest, how that selfsame cry, to-day repeated from every people and land, and grown more articulate, must thrill the very heart of Christendom, and command instant and glowing response!

2. Observe how the work itself expands and thrives. The Bible is to-day translated, either wholly or in part, into 287 languages and dialects, including all that are widely spoken; so that the message of salvation from the printed page may reach nine tenths of the entire population of the globe. The adherents of the religion of Jesus Christ to-day outnumber the followers of any other faith in the world. Christian missions number more than 2,000,000 adherents on heathen soil; and at the present rate of increase will include 20,000,000 before this century closes. Obstacles are not all overcome; the hardships and perils and heroisms of the work are not all past; Christian faith still finds itself often tried and courage is put well to the test; and checks and defeats enough attend the work to prove that the evil spirits of hate and murder are not yet exorcised; that still "through much tribulation we must enter into the kingdom of God."

But in spite of all that is thus set down or suggested, in spite of all obstacles and defeats, the great task of evangelizing the nations moves steadily, resistlessly forward; nay, checks, losses, defeats, and deaths, all tend to clear its way, to deepen its purpose, and to intensify its force. The Christian Church once met the haughty power of the Roman Empire and bled beneath its blows for two full centuries; but in the end it triumphed and mounted the very throne of its deadly foe. The cross that prevailed over the Roman eagles is as mighty to-day and is stedfastly rising above the hostile power of China and Turkey and Africa, and soon shall fill those vast populations with a new hope and a nobler life.

3. And now observe how events here at home are keeping pace with this wonderful opening of the nations abroad. The dozen foreign missionary societies with which this

century opened have become more than a hundred; and the hundred laborers have grown to five thousand. The interest in this work has widened, and respect for it has deepened, till every branch of Christendom feels its power. Scarcely a Christian body in the world to-day is without its representatives on this field of glorious service; while the stronger denominations are annually expending vast sums upon this enterprise. I say nothing here of what *might* be done were the whole body of Christendom awake and in earnest; but compared with what was true fifty years ago, the Christian Church is deeply stirred by this great cause, and is arousing itself in some fair proportion to the majestic claims of the work.

(1) But it is especially to be noted how Providence has anticipated the course of events and prepared us for the hour to which we have come. I do not pause to speak of the place which America has come to occupy among the Great Powers of the world; of the special confidence reposed in her in the great empires of China and Japan; of the high hopes fixed upon her throughout the continent of Africa. Amid at least one half the unevangelized people of the world to-day it is a distinct and positive gain in point of respect and power for the missionary to hail from our republic. This is a most significant and solemn fact. Only England has a cosmopolitan influence that can be compared with this.

(2) The two great and constant demands of the foreign missionary service are for men and for money. And in both respects we are amply prepared to meet the call of the hour. (*a*) Look at our colleges and seminaries, full to overflowing with a body of young men and women, the choicest the sun ever looked upon. New colleges for women have been multiplied of late, and are overcrowded, while the older schools are as full as ever before. It is the merest fraction of these youth that now are seeking the foreign field, one in ten or twelve of the whole number. But fully one half of these pupils are naturally qualified for this work, and the volunteers might be quadrupled for some years without seriously drawing upon the forces needed for the various Christian enterprises here at home. For what other purpose have these thousands of youth been brought to these rare privileges and august days? Is it not too plain for a doubt that they have "come to the kingdom for such a time as this"? We can spare them, can spare as many as the work requires, and shall be all the better prepared for the service here because we send them to this work. Those first missionaries did more for American Christianity when they left our shores for the work abroad than had been possible in any posts of service within their reach at home. The sun has never seen a grander service than the foreign mission field now offers, or one in which choice culture and high powers could yield so vast a blessing to the millions of the earth. Luther saw no such golden opportunities; Paul fell on no happier days.

(*b*) Look again at the financial ability of our churches. They share fully in the general thrift and prosperity of the country; and to-day the wealth of Christian communicants in this country is multiplying ten times as fast as their contributions to all benevolent and religious purposes. When the total contributions to missions is set over against the wealth from which they are taken, the contrast is startling and intolerable. We have not begun to draw upon the resources available for this work; benevolent gifts bear no proportion to the sum freely expended for the merest luxuries. The total present income of a great society like the American Board could easily be met by the churches within ten miles of Boston, if they were as much in earnest to convert the world as they were twenty-five years since to save the Union. There is nothing which Christian life needs at this time more than to feel the demand of this great cause upon its resources until its sinews are tested and its full strength drawn out in lifting at the task of the world's evangelization. Our prosperity has come for this purpose. We are set in the very forefront of the battle for the Christianization of the nations; and our numerous youth, our unparalleled wealth, the worldwide confidence we enjoy, are God's furnishing for this august task.

(*c*) How swift and resistless the challenge to our zeal and Christian loyalty! The world lies open to the entrance of the gospel as never before since time began. Christian missions have already engirdled the globe and opened a highway into the very citadels of heathenism and all false religions. America, in God's providence, enjoys a repute that yields to her citizens peculiar advantages in prosecuting this work. Our educated Christian youth are counted by tens of thousands, and within the past year two thousand of them have pledged their lives to this service, if God opens the way. The resources in the hands of Christian people are ample fully to man this work ten times over, and that to the vast advantage of every other Christian interest in the world.

When the thoughts and feet of the first great missionary to the Gentiles were directed to the new continent across the sea, the divine vision and speaking message came not in the bustle and stir of daily toil, but in the stillness and hush of night, when the senses were at rest and the soul awake to God. And it was well.

In the din and strife of the times, to which we of all people respond most deeply, there is danger that we shall miss the heavenly voice and fail to see God's signal in the sky. We must learn how to withdraw from the agitations that surround and vex us; we must learn to close the ear to the insistent voice of the age and train it to discern the still, clear accents of Him who "speaks, and it is done; who commands, and it stands fast."

"Well roars the storm to those that hear
A deeper voice across the storm."

Only in the hush of earnest thought and in the chamber of prayer, when the world and self are withdrawn and we stand face to face with God and his eternal truth, can we duly appreciate these facts or hear God's call.

We do not talk too much of missions; we certainly pray far too little; we lay our plans too noisily; we boast too confidently; we have not yet taken them to our hearts and dedicated to them our lives and staked our all upon them, as there is need. We become absorbed with petty details, the methods of the work, the drill and uniform of the recruits, mere incidents of the scene, so that we have no eye for the grand movement itself, and fail to catch the majestic march of events, or to realize that the hour of decision has already struck and the crisis is at hand. The discoveries of science, the arts and the learning of the times, the policies of nations, the very course of events, are instinct with meanings and lend themselves to divine purposes, and are the true burning bush in which God is visibly revealed to men. It is time to cease from men and from all minor things, and in fervent prayer give heed to the call of God as we join our forces, every Christian heart in every Christian land, to press on the work of preaching Christ to the nations in this day of God's right hand until the world is won and the shout of victory goes up to heaven.

4. What hinders the immediate effort to plant the gospel in every nation and island and home in all the earth within the next few decades? Nothing but the faltering zeal and purpose of the mass of Christian believers now on the earth. That precisely is the critical question. Are *we*, the *Christians of to-day*, awake to these facts and responsive to the claims of this glorious work? Do we understand that this vast responsibility rests upon *us?* That it is possible now, as never before in the world's history, to preach the gospel to *all the nations?* And do we mean, God helping, that this work shall be done ere we die? This is the deep significance of the hour to this generation. We, — *the Christian people of this land*, — we are on trial; the reality and power of our Christian faith are put sharply to the test. Favored beyond all past generations in our opportunities to spread the gospel to the ends of the earth, are we equal to our privileges? Shall we prove worthy of the high responsibilities which God has placed upon us, or shall they pass over to a worthier and happier age? The millions upon millions of the

unevangelized sigh and pine for the grace of life, and sweep swiftly on their darkening way. We have the gospel; it is *our life* to minister to their need; if we falter and prove recreant here, they perish and we suffer a fatal loss. What element is wanting to make this plea resistless to our thoughts? Are we less courageous than the little band that began this work? After seventy-five years of glorious progress shall our faith falter and our loyalty fail? Are we then unworthy of the men that lived and wrought before us, degenerate successors of those who through faith have subdued kingdoms, and wrought righteousness, and endured a great fight of afflictions in a score of heathen lands, and now, resting from their labors, summon us to reap where they have sown and finish their work?

Adoniram Judson joyfully in prison for Burma; David Livingstone dying as he prayed for Africa; nay, Jesus Christ upon the cross for a world's salvation, — this is the spirit that befits the hour, this is the purpose that will win the lost world to faith and eternal life.

In the war for the Union there came a time, after years of bloody battle, when it seemed as if the last dollar and the last man had been sent to the front and the nation could endure no more. Then, suddenly, the call came from Washington for a new loan and an army of volunteers almost as large as all who had enlisted before. A moment the nation stood appalled. A moment it counted the dreadful cost and weighed the issue that was at stake. And then, with a sudden burst of patriotism, from every loyal State and city and town the volunteers flocked to the standards, shaking the land with their tread, and singing as they marched, —

"We are coming, Father Abraham,
Three hundred thousand more!"

In the great struggle to win the world to our Lord we have reached a critical hour. The problem grows upon our hands, the harvest whitens on every side, the nations mutely stretch forth their hands for help, the Master bids us "Go, disciple them all." Oh, that we may know our times, and with the outflung heart of utter loyalty lift up the cry and send it round the world and up to heaven: "We come, we come, the hosts of the redeemed; we come, to do thy will, O God!"

Letters from the Missions.

West Central African Mission.

QUIET AT BIHE.

LETTERS from this mission report that all are in good health, save that Mr. and Mrs. Stover, of Bailundu, are suffering from overwork. The quarrel between the Bihéans and Bailundus, which has for a long while put in peril missionary work, seems to have ended with the death of the king of Bihé. Mr. Sanders, under date of July 23, writes: —

"We are all in good health just now. To-day my wife and I have moved into our new house. It is but fair to brother Fay to say that he has done a great deal of the work of building. We hope soon to be settled and then devote all our strength to our main work. I am sorry to say that three or four with whom I thought we were getting influence for good have drawn back.

"Since the last mail the late *osoma* has been buried. As yet, the new chief has not been called to take possession of his office. Since the funeral the roads are supposed to be open, and messengers are no longer afraid to travel. Our neighbors' pigs, too, are allowed to run at large, and favor us again with their unwelcome presence.

"Mrs. Sanders hopes — we dare use no stronger word in this land of delays — to open school again in about two weeks.

Several (say four) outside lads, who during the cold season have discontinued coming to evening prayers, have signified their intention of attending school. We shall devote one room of our house to school purposes till next year, when brother Fay will finish his house and leave his present house vacant for school and religious services."

A MARRIAGE AT BAILUNDU.

Mrs. Stover, in a private letter, reports the first Christian marriage ever witnessed in that section of Africa. Cato, the bridegroom, is one of the first lads who came under the influence of the missionaries. Mrs. Stover says: —

"Our cares are constantly increasing with the expansion of the work. And not the least of our anxieties at present is the work of the adversary in the form of the *pádre* at the *ombala*, but we know these little lambs are in the hand of the loving Father, and we pray him to keep them safe. I realize more than ever the need of prayer. Two weeks ago to-night Cato and Nesoko were married. I must tell you about the wedding. Cato had his house all in order. It has a hard floor, such as the natives have, but it is whitewashed, has two windows and a fireplace, so they are free from smoke. He made a good strong bed and a tick filled with grass. Bright cards and pictures on the wall, looking-glass, comb, towel, etc. The day before, he made the bridal robes, which consisted of four yards of gingham and six trade handkerchiefs. About noon of Thursday it was reported that the wedding would not take place, as the parents claimed they had never received the betrothal present. Cato sent word that if she was not allowed to come then, he would not marry her at all. About three o'clock a relative appeared escorting the bride, who was accompanied by two young girls. The gate was opened for them, and one of the boys led the way to Cato's house, the girls following, while the relative sat down and had a palaver with Cato. Her friends requested the groom to send them some beer and mush. He granted the mush, but refused the beer.

"While the lad I mentioned was escorting the bride, with her attendants, to their house, half a dozen or more boys seized clubs and dashed for the chicken-yard, and, in an amazingly short time, a rooster and his mate were in the pot. When supper-time came, all the boys put on their Sunday suits and carried their meal into Cato's house, eating with the bride. That evening, at the close of prayer-meeting, Mr. Stover joined them in marriage. All passed off very nicely and they did their part much better than I had anticipated. I had a nice large cake on hand and gave them a treat. There was a goodly number from the villages present.

"The next day the bride remained in her house, the two girl friends waiting on her. A pig was killed by the groom and sent to her people, and at night she went home to her village and remained till the following Tuesday. When she returned to take up her abode with her husband, a large basket of meal and another of beans, also a rooster, were sent to Cato by the mother-in-law. They carried out all the native customs so far as they were not objectionable. After a girl is married, it is a shame for her mother ever to be seen by her son-in-law."

Austrian Mission.

SOME RIGHTS CONCEDED.

On the twenty-seventh of August last Mr. Clark wrote: —

"Just this moment comes a bit of good news. You will remember the authorities in Pisek forbade our holding Bible meetings there with invited guests. Our appeal to the governor of Bohemia has been most favorably decided. He states that we have the full right to hold such meetings, and that any special permission for such gatherings, with invited friends, is not at all necessary. The dear souls in Pisek, who have suffered much persecution, will now breathe more freely. We shall, with God's

help, hold our Bible services at least twice a month in Pisek.

"To Him whose mercies we so richly enjoy be all the praise."

The full value of this decision in relation to mission work is very great. Some two weeks later Mr. Clark wrote: —

"The past few days have been occupied in some special work in meeting a direct attack upon me and the mission church. The paper of the archbishop published an article so lacking in correct statements that it was calculated to do us much harm. It was copied at once in four prominent journals of the country. These four papers have now printed my reply, which will not be very edifying to the party attacking us. It has also furnished an unexpected opportunity of telling all Bohemia what the governor said in his last decree concerning our work, namely: that our free church has the full legal right to hold private meetings, that is, with invited guests, wherever we wish, and that we may do so without first asking the authorities. This decision is of special value in starting work in new places. Our rights are few enough, but now we have some conceded rights. The article attacking us contains a news item that we otherwise might not have learned. It seems that the archbishop, on April 20, wrote to the governor and begged him to protect his followers from the inroads of the free reformed church (A. B. C. F. M.).

"How much better if he would see to it that the gospel in its simplicity was preached in his churches. We never preach against him and his churches. But the simple gospel is still a power."

Western Turkey Mission.

SMYRNA.

Mr. Bartlett, of Smyrna, reports that the fears entertained that he and his family might be under the necessity of leaving their work, on account of the health of Mrs. Bartlett, had been much relieved, her health having been so far improved that the necessity of returning to the United States is averted, at least for the present. As to the work at the station Mr. Bartlett says: —

"The peculiar condition of things in the Smyrna station has been a severe strain upon the nerves of the missionary laborers there, but we are always hoping for better times, and we will still hope on. The persecution was, no doubt, a benefit to the Greek work, which was by this means more widely advertised than it could otherwise have been, and indeed the entire evangelical work in Smyrna was thus brought into more prominent notice, and has, in consequence, assumed a position of more importance before the people and before the government, all of which we must regard as so much real gain. Nothing in the way of indemnity has yet been received, though our consul made a demand for damages. To draw money from the Turkish government is not an easy matter.

"From Boordoor we have very encouraging reports, as also from Afion Kara Hissar, to which place I sent a man from Marash some two months ago. There the new man has taken up the work in right good earnest, visiting much from house to house and waiting for results, and at last report, a congregation of eighty attentive listeners assembled to hear the Word on the Sabbath. The work at Oodenish has also been much more encouraging of late, but the laborer there feels obliged to leave on account of the health of his wife, and the head teacher of the Boys' School in Smyrna (last year) will take the place thus vacated."

Madura Mission.

HINDU LIFE. — STEDFAST CHRISTIANS.

Mr. Perkins writes from Periakulum, August 1: —

"We have a very promising work among the Hindu girls in Periakulum, which is under the care of my wife. The school, though only four months old, has already fifty girls. They are of the higher castes, and though many will not remain after

they are twelve or thirteen years of age, yet they are taught to read and often hear the stories of the Bible, thus obtaining a favorable impression of Christianity and also, what is very important, securing an entrance for the Bible-women, when the little girls become heads of families. You would be surprised to see how blind and superstitious many of these women are. It is impossible for them to see the cause of their crushed and saddened lives, and, strange to say, they often hold back the husband, father, or brothers who may be favorably impressed toward Christianity. In conversation with the *tasildar* of this place, an educated and cultivated Brahman, I was surprised to hear him say: 'My wife cannot read; our women know nothing.' 'But,' I asked, 'how do you find companionship in women so far below you, intellecually?' 'Oh,' he answered, 'we never consult with them about our affairs as you English do, nor do we tell them of the things going on in the great world; for if we did they would deem it a fable.' So it is, they know nothing of the outside world, nothing of aught save the old idolatrous superstitions of their people and the gossip of their little village or street.

"We must not expect too much of a people just emerging from centuries of heathen life. At home, in civilized America, the real work of the church is carried on by a minority of the number enrolled as church members. Here even the leaders are in many respects children and need careful, wise, and skilful attention. Conscience must be developed, and it is a slow process. You can form but a faint conception out of what a sink of iniquity and vice these souls come, and not only that, but they are still obliged to live amid these same terrible surroundings, the odds being against religious growth.

"That is one trouble we have with some of the young men who leave the college and seminary well educated, disciplined, morally clean, and with all tendencies toward God, religion and a pure life; but what follows? Many are from necessity called to take villages removed from the missionary's influence, and there they are, almost alone to battle with the temptations of their terrible village life. It is like a drunkard who, trying to reform, stands at the bar while liquor is flowing to others on the right hand and on the left. It is a marvel if he stands. Yet there are some who stand the test and have stood the test for years, and oh, what a relief to allow our thoughts to rest lovingly upon them, and what a power these faithful few are for the Saviour in this place! The heathen, ever ready to pick flaws in Christianity, ever ready to point out the failings and inconsistencies of professing Christians, yet are able and ready to recognize and acknowledge the true metal when it appears, and they honor, respect, and listen courteously to those whose lives correspond with their profession. Take a certain pastor of our mission for example, no matter where he goes nor the caste or kind of people he addresses, he is welcomed, given attention, and is allowed to speak with a direct and personal application not allowed to some others."

DINDIGUL. — SELF-SUPPORT.

Dr. Chester writes, August 6: —

"Matters in the Dindigul station have been moving on pleasantly and successfully. It is very hard to get the native Christians up to the mark we would like them to reach in the matter of self-support. Not only are many of our native Christians very poor, but among those who are better off, crops often fail from want of timely rain, and then they have little or no money on hand, even for their family expenses. I am still working at this and also in trying to have our native Christians, especially our church members, do more, personally, for the conversion of their heathen relatives and countrymen. I am having a work of much interest going on among a class called Chucklers. They are low in the social status, but, as a class, improving in their manners and not so poor as formerly. More of them are becoming cultivators. In four different villages a number of families of this class

have renounced heathenism and are receiving Christian instruction. What is specially interesting in the work is that it is growing and spreading. Since I last wrote you we have had the dedication of another church, in the village of Pangampatti. It is a tiled building and cost 250 rupees. I gave from mission funds fifty rupees. But in this case one man who was particularly interested in the matter gave fully half of the entire expense."

MELUR.

Since the return of Mr. and Mrs. Burnell to the United States, Mr. Gutterson has had charge of Mana Madura as well as of Melur. Of the latter place he says: —

"There has been no year since we took charge of this station in which the work of itineracy and street preaching has been pushed more vigorously and with greater enthusiasm on the part of all the mission agents; calling together the agents from both the stations under my charge, a large itineracy was conducted in the northern part of Melur station, during which twenty-one villages were visited, 186 meetings held, 4,913 different persons preached to, 189 tracts were given, and 161 Scripture portions and religious books were sold.

"In one of the villages visited by these evangelists is an important temple, rich in rice-fields and gardens, having elephants, dancing-girls, and all the appendages of an Indian temple, and consecrated to the worship of Siva and Vishnu; it is presided over by a priest who is a Sudra, but supposed to be a very holy man and worshiped as a god. Our young men went there, and on coming to his house at four P.M. were told that it was the hour for retirement from his daily avocations and for religious duties, to be preceded by bathing by this holy man, and that no one could see him. He, however, learning that they had come, shortened his ceremonies, came out to speak with them and appointed an hour for the exhibition of pictures and preaching, and not only came himself, with other temple officials, to the service, but expressed himself as greatly pleased with the doctrine, and as a proof of his pleasure sent them a donation of seven rupees. They hesitated to accept it, saying that they had not come for the purpose of asking gifts. 'Take it then for your mission work,' he said; upon which they accepted it.

"Since coming from the Hills both our weekly prayer-meetings and our Sabbath services have been more interesting, and there is a spirit of earnestness and of union among our catechists and teachers which is very cheering and promises much for the future."

Ceylon Mission.

FROM THE NATIVE PASTORS.

THE annual letters of the native pastors of the Jaffna churches, addressed to the Secretary of the American Board, have recently been received and are of much interest. As usual, brief extracts from some of these letters will be given, as they show the character of the men and the work they are doing. The letters are written in English, in good, fair handwriting, better, it must be said, than the average handwriting of ministers in this country, and no change has been made in the language here quoted. One of these letters, that from Erlalai, we reserve for future use.

From Rev. T. P. Hunt, Chavagacherry: "At every one of our quarterly communions since my last letter we had the pleasure of welcoming four or more new members. The church committee, who met yesterday, have decided to recommend four more for reception at our next communion, which is to be on the 24th instant. This will make seventeen additions from July to July. Of this number nine are from heathen families, who, however, have some Christian relatives, with the exception of only two. Of those from heathen families one is the daughter of a man known as an ascetic, who spent most of his lifetime in pilgrimages, and died in Benares in self-sacrifice by throwing himself down from the second or third floor of a house facing a heathen temple in the holy city.

"Another new member is half an ascetic himself; though he lost long ago his belief

in popular idolatry, yet in other respects he continued to be a heathen and put on the garb of a devotee, wearing long hair and unshaven beard. When he came to know fully of Christ, he accepted him as his Saviour and received baptism in his holy name. One of the four propounded for admission on the 24th instant is the son of a woman who is now gone on her tenth or eleventh pilgrimage to Kadirgamam in the southern part of Ceylon. He expects a wild opposition from his mother at her return after an absence of two or more months."

From Rev. J. I. Christmas, Tillipally: "The present strength of this church is 124 adults and 35 children. I am glad to say that the majority of the members are growing in grace and perform their Christian duties with more or less satisfaction. Our church was augmented during the twelve months past by the addition of eight individuals on profession of faith, besides seven infant baptisms. Out of the whole force of 135 adults at the close of 1886, 28 have been formed into a separate church at Erlalai North, near our station, under a new pastor, in July last, and still every department of benevolent work has been carried on well, to the praise of the Good Shepherd of the flock.

"The heavenly rain only is wanted, for which we, poor Christians of Jaffna, request the prayer and sympathy of you, the ministers, and all the American people who are much interested in the conversion of this benighted, heathen people."

From Rev. D. Stickney, Oodoopitty: "It is encouraging to find in the villages several who were acquainted with the truths of the Bible while in school, who remember them and in due time, we hope, will be benefited by them. So the schools are doing a work slowly and silently, and those children who are taught with care can never be as ignorant, superstitious, or bigoted as those not enjoying similar advantages."

From Rev. H. L. Hoisington, Oodooville: "The communion service of our Lord Jesus Christ was held six times during this year; that is, from July, 1886, to July, 1887. Forty-four were received to the church on profession of faith. Out of these, seventeen were from the boarding-school and the rest from village schools and homes. Out of these, one died, having led a Christian life for only six months. His Bible knowledge was exemplary. He died in full assurance of hope. I think the Word of God does its work everywhere. It is not left in vain."

From Rev. W. P. S. Nathanael, Manepay: "On the eighth of March we held our annual thank-offering, and it was an occasion of great joy and thankfulness. Christians and school-children were present with grateful hearts. The meeting was interspersed with short addresses, prayers, and singing and Bible readings. The amount collected and promised amounted to Rs. 58.50. This sum we consider to be great, seeing the failure of the crops and depression in the country. The Christians of Sandilopay and Amiotta had separate meetings of their own, and realized Rs. 6.50 in all."

North China Mission.

OPIUM PATIENTS.

A LETTER from Mr. Sprague, dated Kalgan, July 12, reports a visit at Yü Cho and other out-stations, including one city forty miles from Kalgan, from which many opium-smokers have come to Dr. Murdock's hospital at Kalgan. Of these reformed men Mr. Sprague writes: —

"We met ten or more of them. Most of them gave unmistakable proof that they kept aloof from opium. Instead of the gaunt, wild, feeble look they had when they entered the hospital, they are now hearty, robust, and ruddy. Indeed, many of them are so changed that their friends who have not seen them since their reform fail to recognize them. I am surprised to see that they pick up as quickly as from some fevers, and lose all traces of opium using. Two or three out of the ten had gone back to their pipes. One said he had been in great pain but would not take opium for relief — no, not if he died of

pain. This man said when in pain he prayed God for relief, as Dr. Murdock had taught them to do, and the pain left him.

"In the same court with this man we saw an old woman, the mother of our Christian gatekeeper, tear down her paper idols and burn them. We trust the Holy Spirit is working on these hearts. We want soon to see them again. I spent three Sabbaths among the Christians and found nearly all the farmers hoeing their corn on the Sabbath as on other days. Some of the boys were hired out to heathen neighbors for the year. Some elders in the church had lost their Sabbath reckoning. It would fill a long letter to sum up their arguments proving to their own minds that it is impossible always to avoid work on the Sabbath. And I presume a missionary secretary would have to live in China some time to appreciate fully all the difficulties in the way. The most practical way I can yet think of is to give them in some way more frequent and regular Sabbath services. And as at most of these places there is actually no one who can read intelligently, their leader must for the present come from outside their own number. That means more laborers native or foreign.

"We found two young people who had been baptized in infancy desiring to make a public profession of their own faith in Christ. After careful examination we received them to the church."

SHANTUNG.

Mr. Smith, on his return from the United States to Pang-Chuang, met a great number of people from the various villages near that station. He says: —

"Our Sundays are particularly full. We have a Sunday-school at ten A.M., preaching at eleven A.M., another meeting at four, and a children's meeting (English) at seven. Besides this, there are two classes of girls in the morning and a woman's meeting in the afternoon. Of all these Mrs. Smith has charge. Mrs. Porter has the foreign children in a Sunday-school during the afternoon. It is very hard to give definite, comprehensive, and connected ideas to those whose minds are very unreceptive, most of whom have no habits of fixed attention, and only the merest fraction of whom can read. We hope much from the continuous and minute study of Matthew, on which we have entered. I am not sure that the proposed Young Men's Christian Association can be carried into effect here, as our membership is scattered and not very available for definite work. We have striven mightily to get the idea lodged in some minds, especially of the returned students from Tung-cho, that having freely received, they should in like manner give.

"But the difficulties which they see are many, and it must be a work of time and faith. Our observations in the United States, and especially in a California pastorate, have shown us how alike are fields the most remote, and how the same difficulties which appear in heathen lands appear also at home."

PROMISING TOWNS.

Dr. Porter reports a two weeks' trip made by himself and Mr. Chapin to the Ling Ching district. Miss Evans accompanied them to Ho Chia Tun and was greatly encouraged by the large company of women who attended the meetings. The first portion of the time a drought was prevailing, while the latter portion they were hindered by the excessive rains. In almost every village the rain god had been carried out and baked in the sun "in the hope that his dry heart would relent." Of Ho Chia Tun, Dr. Porter writes: —

"I found the little church in a very hopeful condition. The school-teacher, as the local preacher, has his time well occupied, aside from school hours, in discussion with many native scholars and young students as to the relative truth of Christianity and Confucianism; a discussion which tends rapidly to the enlarging of men's ideas of God, creation, spirit, eternity, and which we are always glad to court. The circle of interest is steadily widening. A young man sent to Tung-cho last autumn, and now returned for vacation, has carried these discussions into a

large circle of his former associates and fellow-students. They recognize his simplicity, ability, and range of new thought, and rightly ascribe it to his connection with us.

"My visitors were many. Among them a wealthy shopkeeper, who was very courteous to me, inviting me to his grounds and guest-room. The good name of the church is extended by such courtesies. The grandson of this man is a student in the local district examination court, under the direction of the *hsiao yuan* (the district examiner). He came over to have a talk about Confucianism. He laughed loudly at the idea of a Creator above and beyond the two primordial ethers, the *yiu* and *yang!* The philosophical crudity of the Chinese is balanced by their gross ignorance in other directions.

"I visited another place seven miles south and found there a most intelligent inquirer. A teacher for ten years in Peking, he had returned home to be a village doctor. He visited us last winter in hopes of getting a place. I gave him books and sent him home. He has used those books most studiously. An intelligent, affable man, of pleasing presence and good gifts of speech, he now interested me very much in the progress he had made in knowledge of the gospel. I shall have hope that he is a true disciple. From him I learned of several others interested through him. The village where we visited was engaged in praying for rain. Every man over seven and under seventy had gone to make a noise and stir up the god."

Dr. Porter reports among other places visited were Cheng Chia Kou, a fine river town where it is desirable to open a chapel, Ping Tsao, Meng Tsung, Yao-Tai, as well as the city of Ling Ching. Mr. Chapin believes that the way is opening gradually in the latter city for a pleasant reception, when he shall take up his residence there.

PROGRESS IN CHINA.

Mr. Sheffield makes the following cheering statements: —

"More than usual signs of progress are shown in China these months. A railroad is really in process of construction from Tientsin to Tai Ku. Some little steamers and a few gunboats (little Chinese affairs) are being brought to Peking, to place on a lake in the imperial city. They are only toys from our point of view, but they mean change, and change must be forward. The foreign office has appointed a company of scholars to go abroad to study Western progress, to make careful reports to the home government. Further, examinations are ordered to be held in mathematics. Other foreign studies must follow in due time.

"These things are not Christianity, but they are the shaking up of the old order of things, and along with the new ideas that are forcing their way, Christianity should make her presence felt everywhere. How can she do this best? There are no manifest new lines of procedure open to us. The missionaries on the field and the churches at home need to be filled with a deeper sense of the magnitude of the work that is opening before them."

Northern Japan Mission.

NIIGATA. — EVANGELISTIC EFFORT.

Dr. Doremus Scudder, in his annual report of the mission, says of the work at the central station: —

"The services at the little preaching place were attended by about twenty people at the time this report opens. The attendance has steadily grown until it now numbers over eighty in the morning and sixty in the evening. These audiences render the present quarters very uncomfortable. Interest at first was confined to the families of the church members, but gradually it has grown to take in many city government officials, pupils of the Boys' and Girls' Normal Schools, the private English school of Mr. Abe, and many other of the city residents. The best and most thoughtful people of this place are being reached, and there is a demand, both outside and inside of the church, for a new building, to which the members have yielded by decid-

ing to erect a cheap edifice capable of seating 200 people. There were added at the January communion three, at the March service one, and on May 1 eight, members. Of these three were by letter, one of whom was a reclaimed Christian, and one other of whom had been a Christian only in name and was here led to true faith in Christ. Two children also have been baptized. Bible study meetings have been held once every week in a boarding-house, at which one of the deacons — a noble young Christian, Mr. Murata by name — resides. The fruit of this meeting has been the conversion of the lady who keeps the house, her two sons, and two other young men boarding there, and the establishment of the first temperance boarding-house in this province. Having fulfilled its mission, the meeting has been recently moved to the home of a provincial official who, with his family and friends, is eagerly seeking the truth. Twice a week a Bible study meeting has been held in Mr. Abe's English school, which has resulted in the conversion of Mr. Abe and his wife, of a teacher, Mr. Masuko, since gone to fill a subordinate position in the Japanese legation at Peking, and we trust of several boys who have not yet made public profession of their faith. In addition there has been another Bible study meeting in the home of the senior deacon that gives great promise, while in still another quarter of the city and in the home of a business man a similar weekly gathering is held. These little beacon lights are thus being lighted in various parts of the city and are attracting many to the truth.

"During the month of February the church formally decided to accept no Board money in any of its work, but to undertake to carry out a policy of self-support in both the city and out-stations. This policy does not contemplate the refusal of any private gifts that any resident missionary may make out of his own funds, the intention being that the missionaries should make common cause with the native brethren, striving as far as possible to share in their experiences, and by personal example lead them in the matter of benevolence as well as in the other Christian graces. This decision determined the continued stay of the resident foreign force. The work among the women has been energetically begun, a very well-attended woman's meeting having been organized, which has contributed its share to the new membership and gives very hopeful promise for the future. A most encouraging feature of this branch of the work is the interest now felt in the Girls' Normal School, where the lady missionary of this mission recently gave, by invitation, a course of lectures upon the women of America, and from which institution several girls have come to attend some of the weekly services. A still further indication of the trend of public opinion was given when the ladies' social circle, composed of the first ladies of the city, invited the resident female missionary to address them — a request that was complied with, and thus was afforded an excellent opportunity of introducing the subject of Christianity. The church has lost several valuable members who have gone to Tokyo or elsewhere, thus robbing it of much-needed strength in these early days. Its total membership now resident in the province is twenty-nine (not including the pastor and his wife), of whom twenty-two reside in Niigata."

OUT-STATION WORK.

The report of the mission gives an interesting account of a prosperous Young Men's Christian Association, and of the various movements which have resulted in the establishment of two Christian schools in the city, one for boys and one for girls. The story of the way in which native Japanese gentlemen were led to plan and contribute for these schools is remarkable. But we have room only for the account of the out-stations of Niigata. These are: —

"The five cities of Nagaoka with 25,000 inhabitants, Sanjo with 12,000, Gosen with 8,000, Shibata with 18,000, and Nakajo with 8,000. During the winter and spring visits have been made to all of these places. In that time Nagaoka has lost by emigration its two Christian families of four

church members, people of good standing, of wide influence, and of resources, able and willing to help on Christian work in every way. It has been a grievous loss. But the Lord has raised up a noble physician there, who with his family of ten are daily studying the Bible, hope soon to receive baptism, and have pledged, with other interested friends, a preaching place for the new evangelist, Mr. Shiraishi. This young man, who has been laboring at Haramachi, has just reached his future field after passing through this city. He is a noble, enthusiastic, and faithful worker, whose labors the Lord has signally honored. We expect great things of Nagaoka. During the year there have been two additions from this place, and two scholars in the Agricultural College are now awaiting baptism.

"Sanjo is the hardest place in the province and has lost its only Christian by the death of Dr. Fujisawa, who for years has endured every hardship for the truth and has always kept his hospital open for preaching services. This will close the city for a time, but the influence of this patient sufferer will tell, and Sanjo will yet have its church and its faithful band of disciples. Gosen is one of the bright places, with its two earnest young Christians and its recently organized branch of the Niigata Young Men's Christian Association. Mr. Kato, of the Niigata church, will labor there this summer. The first-fruits of the year's work will be gathered in the coming communion, a young school-teacher having applied for baptism. Shibata contains four Christians, and next to Sanjo, has been the most difficult place in the province. Lately these Christians have been aroused; several young men also are studying Christianity, and preparations are being made to found a branch Young Men's Christian Association. This city will no doubt prove an attractive place for work next winter.

"Nakajo could not by vote make up its mind whether to join the Presbyterian or Congregational body without splitting into two parts, and therefore a lot was cast, which resulted in favor of the latter, thus enabling the large majority to realize their desires. The church here, of sixteen members, one recently baptized, cannot be said to be self-supporting, for it has not and cannot support a pastor. The condition of the church calls for no comment either way. It is about half-asleep. As this city is only ten miles from Shibata, both places can be worked together and by one evangelist. There have, during the past seven months, been three baptisms in these outstations. This is not a great showing, but we are preparing for the reaping which is soon to come. Thus far it has been seed-sowing. A very interesting town of about 1,000 inhabitants, situated five miles from Nakajo, called Araihama, has been opened. There are three Christians in this place. Recently a converted woman, wife and mother of two of the three, died before the pastor or missionary could be summoned to baptize her or administer the sacrament. She left a bright record of faith, however, to cheer her friends. This is a very wealthy town, but very much opposed to Christianity. We look for good results here."

Notes from the Wide Field.

AFRICA.

MR. MACKAY AT UGANDA. — Letters from Mr. Mackay, of March 6, have been received, reporting another freak on the part of young king Mwanga — this time against the Christians. In February the king gave out that he intended making another onslaught upon the Christians. Prior to this some of the prisoners had been liberated, and others who had been in hiding, ventured out. One of these, who had been a page to the king, was sent to the *katikiro*, and has not been seen since. He is believed to have been murdered. The king gave out that he would kill any one who refused to read the Koran. An attempt was made to enforce this new law on a certain day, and

when the Arabs were all present with their books a fire suddenly broke out. Such a wind was blowing that the flames spread and almost all the king's houses were reduced to ashes. Much other property was also burned. Since then a page, when ordered to read the Koran, refused. As yet nothing has been done with him. One of the mission boys was captured with a bundle containing the Testament on his head, and the king was informed that those pardoned were reading as before. Executioners were sent to kill the lad who had this Testament, but he had fled. The people are all anxious and doubtful as to what the issue will be. Mr. Mackay adds: "But we are upheld by your prayers, and protected by an Arm infinitely mightier than Mwanga's."

George Schmidt Memorial. — The Moravian Mission in Cape Colony, South Africa, on the ninth of July last, commemorated the one hundred and fiftieth anniversary of the landing of George Schmidt at Cape Town. The story of this first missionary to South Africa has often been told: how after six years' imprisonment in Bohemia for conscience' sake, and then going to South Africa to labor among the Hottentots in 1737, he was driven away by the Dutch settlers in 1743. Fifty years later one survivor was found of his little congregation, and the place where Schmidt's hut stood was reoccupied and became, indeed, "the Vale of Grace," as its name, Genadendal, implies. At this station there is now a large settlement and a congregation of more than 3,000 members, and the mission work which has extended itself from this centre now includes two provinces in South Africa with sixteen stations, where sixty missionary agents have charge of 12,300 converts. The *Periodical Accounts* of the United Brethren report that as a memorial to Schmidt, and for the purpose of carrying forward his work, it is proposed to build a substantial church on the site of his early labors. The present church is eighty-seven years old and much dilapidated. It is hoped that this edifice, substantial and ample, can be completed by 1892, so that its completion will celebrate the one hundredth anniversary of the resumption of the mission.

San Salvador. — This mission of the English Baptists is allied with their Congo Mission, San Salvador being the capital of the old Congo state. The cheering tidings come from the missionaries at that station that on the arrival of more new missionaries the king welcomed the company and appeared in a full and brilliant uniform and promised every help. The missionaries report that the natives listen with great attention, and that more eager or more regular audiences cannot be found in England. Weekdays and Sundays the people assemble for Christian instruction. Women are gathered in classes, and great results are expected.

MADAGASCAR.

At the conclusion of the treaty between France and Madagascar it was claimed by the French that they were to have the control of the foreign relations of the island, and that all representatives of foreign powers should address the Malagasy queen through the French consuls. England resisted this pretension, and Germany and Italy have supported her claim, and now the British consul has presented his papers directly to the queen. This certainly is proper, and it is a matter for great rejoicing, so far as the interests of the Malagasy are concerned, that France has been obliged to abandon her claim.

RUSSIA.

The Exiled Bible Agent. — We have heretofore referred to the fact that Mr. Amirkhaniantz, an agent of the British and Foreign Bible Society at Tiflis, had been banished to Orenburg, on the confines of Siberia, on the charge of proselyting. No opportunity for appeal was given him, and his wife and seven children went with him across the snowy Caucasus. This question of intolerance has awakened much thought, inasmuch as a Russian priest had challenged Mr. Amirkhaniantz to public disputation on religious questions. For accepting the challenge and vanquishing his opponent, he

was thus tried. Rev. Mr. Wilson, of Persia, in a letter to *The Church at Home and Abroad*, speaks of this Bible agent as a remarkable linguist, and a most faithful Christian. The Armenian Catholics once tried to bribe him to silence at Etchmiadzin, with a salary of $2,500, but he spurned the bribe, and now the Russians and the Gregorian Armenians have joined forces to overthrow this man who has tried to give them the Bible.

INCREASE OF PROTESTANTISM. — So extensive have been the defections from the established Greek Church in southern Russia that the Holy Synod have appointed a commission to investigate the matter. This commission has now reported, acknowledging that these defections are great, and plainly accusing their own clergy for their failure to discharge their clerical functions. The remedy for what they deplore seems to them to be greater zeal in attendance upon church services, more preaching, and more attention to church music. This report is substantial evidence of the power of Protestantism; and even the effort to withstand this new movement is very likely to help forward a needed reformation in the Greek Church.

PERSIA.

SPIRITUAL PROGRESS. — *The Church at Home and Abroad* has an intensely interesting report of what has occurred in Persia within the last two years. This was the field of the old Nestorian Mission of the American Board, and is very dear to us still. A year ago it was reported that a larger number had been received to the church within the twelve months than during any former year. During the last winter more converts were won than in any of the first twenty-five years of the mission, though that period was marked by some memorable revivals. In western Persia there are now 1,932 church members in place of 713 fifteen years ago. During the revival which followed the Week of Prayer the number of inquirers was over five hundred. This revival was conducted wholly by native pastors. Of the seventy-nine students in the college at Ooroomiah, seventy are followers of Christ. The western mission has ninety-four village schools with over two hundred scholars. Dr. Labaree reports that the Moslems of Persia are more accessible than those of any other land. They are receiving large editions of the Bible, and those who have accepted Christianity, though a small company, have shown remarkable stedfastness and zeal.

CENTRAL AMERICA.

THE MOSQUITO COAST. — In our September number we gave an account of recent revivals in the Moravian Mission in Mosquito-land; and later reports enlarge upon the extent and thoroughness of the work. A station, Twappi, has been established near the borders of the Nicaraguan state. At this town the old chief was greatly pleased at receiving a minister, showing them a place for their house and other buildings. This house the people themselves built, and word was sent to the missionary to come. Starting late, to avoid the heat, the party did not arrive until midnight. The people, not expecting them, had retired to rest. As soon as the single watchman saw the visitors, he shouted through the place: "Get up, our teachers have come." Soon all the people, young and old, came streaming out of their houses; and though it was close upon midnight they insisted upon having a meeting in their chapel. The women wore the white handkerchiefs which distinguish them from the heathen. At Karata, an out-station at a distance from the missionaries, the people, under the leadership of an earnest young man, had met regularly and had built their own little meeting-house. The story of this work of grace on the Mosquito coast is full of interest.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the blessing of the God of missions upon the new year of labor upon which the American Board now enters: that its missionaries may be strengthened in body and soul; that the

native churches, with their pastors and all converts to Christ, may be made true and efficient witnesses for the Saviour whom they have received; that all mission seminaries and schools may be filled with spiritual life; that those in pagan and Mohammedan lands, who have heard but have not welcomed the gospel, may submit themselves to Christ; and that the Holy Spirit, in fulness of converting and sanctifying power, may be poured out upon Christians at home and abroad, so that they may be prevalent in prayer and may abound in gifts for the advancement of the kingdom of God throughout the earth.

ARRIVALS AT STATIONS.

September 2. At Ahmednagar, India, Rev. Robert A. Hume.

DEPARTURES.

August 23. From San Francisco, Rev. Chauncey Goodrich and wife, returning to North China; also, Rev. M. L. Gordon, D.D., and wife, returning to Japan.

September 10. From San Francisco, Rev. Cyrus A. Clark and wife, to join the Japan Mission.

September 21. From San Francisco, Rev. C. C. Baldwin, D.D., and wife, returning to Foochow, and Miss Caroline Koerner to join the Foochow Mission; also, Rev. Alexander B. Winchester and wife, James H. Ingram, M.D., and wife, Mr. Henry J. Bostwick and wife, Miss H. Grace Wychoff, Miss E. Gertrude Wychoff, and Miss Luella Miner, to join the North China Mission.

October 8. From New York, Rev. Edwin E. Bliss, D.D., and wife, to rejoin the Western Turkey Mission; also, Rev. Henry C. Haskell and wife, to rejoin the European Turkey Mission.

October 12. From New York, Rev. James H. Pettee and wife, returning to the Japan Mission.

October 13. From Boston, Rev. William F. English and wife, to join the Western Turkey Mission.

ARRIVALS IN THE UNITED STATES.

September 11. At San Francisco, Rev. J. H. Roberts and wife, of North China.

MARRIAGE.

September 7. At Ahmednagar, Rev. Robert A. Hume to Miss Katie Fairbank, both of the Marathi Mission.

DEATHS.

October 10. At Princeton, N. J., Rev. Royal G. Wilder, editor of *The Missionary Review;* a missionary in India in connection with the American Board from 1846 to 1858.

August 16. At Singarenni, India, Miss Hester A. Hillis, formerly of the American Board's mission in Ceylon.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald.*]

1. Reports from the Annual Meeting. (Pages 421–423, 485.)
2. The case of Mr. Doane, of Micronesia. (Pages 430–432.)
3. The distress in Central Turkey. (Page 428.)
4. The statistics of the year of missionary work. (Page 443.)
5. From the native pastors in Ceylon. (Page 467.)
6. Rights gained in Austria. (Page 464.)
7. Christians in India. (Page 465.)
8. Items from North China. (Pages 468–470.)
9. Remarkable development in Northern Japan. (Pages 470–472.)

Donations Received in September.

MAINE.

Cumberland county.		
Portland, St. Lawrence-st. Cong. ch. and so.	20 00	
Saccarappa, ——,	2 00	
Standish, Cong. ch. and so.	10 00	32 00
Franklin county.		
Farmington Falls, Cong. ch. and so.	6 20	
New Sharon, Cong. ch. and so.	2 46	8 66
Kennebec county.		
Winthrop, Cong. ch. and so.		29 00
Oxford county.		
Andover, Josiah Bailey,	5 00	
Bethel, 2d Cong. ch. and so.	15 00	20 00
Penobscot county.		
Bangor, Central Cong. ch. and so.	100 00	
Brewer, 1st Cong. ch. and so.	13 25	113 25

Piscataquis county.
Monson, Rev. R. W. Emerson, 10 00
Somerset county.
Skowhegan, Island-ave. Cong. ch. and so. 10 13
Union Conf. of Ch's.
Waterford, 1st Cong. ch. and so. 13 09
Waldo county.
Liberty, A friend, 2 00
238 13

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
Hinsdale, Cong. ch. and so. 20 50
Coös county.
Lancaster, Cong. ch. and so. 17 00
Grafton county.
Bethlehem, Cong. ch. and so. 11 00
Hanover, Cong. ch. at Dartmouth College, 49 50—60 50
Hillsboro' co. Conf. of Ch's. George Swain, Tr.
Hancock, Cong. ch. and so. 25 00
Merrimac county Aux. Society.
Pembroke, Cong. ch. and so. 7 92
Tilton, Cong. ch. and so. 60 00—67 92
Strafford county.
Tamworth, Mrs. Amanda M. Davis, 50 00
240 92

VERMONT.

Addison county.
New Haven, Cong. ch. and so. 42 46
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
St. Johnsbury, Rev. C. F. Morse, 10 00
St. Johnsbury Centre, 1st Cong. ch. and so. 5 65—15 65
Chittenden county.
Richmond, Cong. ch. and so., 31; Friends, 12, 43 00
Grand Isle county.
So. Hero and Grand Isle, Cong. ch. and so. 30 00
Orange county.
No. Thetford, Cong. ch. and so. 7 20
Windham county Aux. Soc. H. H. Thompson, Tr.
West Brattleboro', Cong. ch. and so. 17 57
Windham, Cong. ch. and so. 39 80—57 37
Windsor county.
Norwich, Cong. ch. and so. 15 00
210 68

Legacies. — Guildhall, Jane Keith, by Azro Burton, Ex'r, 100 00
310 68

MASSACHUSETTS.

Barnstable county.
Hyannis, A friend, 1 00
Berkshire county.
Curtisville, Cong. ch. and so. 29 00
So. Egremont, Cong. ch. and so. 28 44—57 44
Bristol county.
Mansfield, Cong. ch. and so. 13 38
Taunton, Union Cong. ch. and so. 29 90—43 28
Brookfield Asso'n. William Hyde, Tr.
Hardwick, Calvinistic ch. and so. 13 00
West Warren, Rev. G. H. Morss, for Industrial School, Jaffna, Ceylon, 5 00—18 00
Essex county.
Andover, South Cong. ch. and so., 75; West Parish ch. and so., 50, 125 00
Essex county, North.
Amesbury, Main-st. Cong. ch. and so. 11 65
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, E. M. Knowlton, 2 00
Lynn, Three members of No. Cong. ch. 5 00
Middleton, Cong. ch. and so. 16 16
Rockport, 1st Cong. ch. and so. 23 39—46 55
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Leverett, Mrs. Ralph A. Field, 2 00
New Salem, Cong. ch. and so. 6 00
Warwick, Cong. ch. and so., for China, 25 00—33 00
Hampden co. Aux. Society. Charles Marsh, Tr.
Holyoke, 2d Cong. ch. and so., 137.02; 1st Cong. ch. and so., 32.07, 169 09
Longmeadow, Gents' Benev. Soc. 47 65
Springfield, Olivet Cong. ch. and so. 35 05
W. Springfield, Park-st. Cong. ch. and so. 16 30—268 09
Hampshire co. Aux. Society.
Amherst, Amherst Coll. ch. 98 08
Easthampton, 1st Cong. ch. and so. 85 86
Enfield, Cong. ch. and so., to const. Rev. CHAS. A. SAVAGE, H. M. 50 00
Hatfield, Cong. ch. and so. 45 50
Worthington, Cong. ch. and so. 17 79—297 23
Middlesex county.
Auburndale, A friend, for Hawaiian Islands, 10 00
Cambridgeport, Pilgrim Cong. ch. and so., m. c. 10 35
Malden, 1st Cong. ch. and so., 39; "W.," 100, 139 00
Melrose, Orth. Cong. ch. and so. 15 00
Natick, Cong. ch. and so. 200 00
Newton, Eliot Cong. ch. and so. 100 00
Winchester, 1st Cong. ch. and so. 39 00—513 35
Middlesex Union.
Ashby, Orth. Cong. ch. and so. 10 64
Norfolk county.
Brookline, Harvard Cong. ch. and so. 160 03
Dedham, Cong. ch. and so. (of wh. m. c., 15.20), 306 38
Franklin, 1st Cong. ch. and so., with other dona., to const. WILLIAM F. RAY, H. M. 40 96
Hyde Park, 1st Cong. ch. and so. 46 03
Quincy, Evan. Cong. ch. and so., m. c. 10 00—563 40
Old Colony Auxiliary.
New Bedford, Trin. Cong. ch. and so. 106 64
Wareham, H. B. Cannon, 10 00—116 64
Plymouth county.
No. Carver, Cong. ch. and so. 7 00
Rockland, Mary N. Shaw, 5 00—12 00
Suffolk county.
Boston, Mt. Vernon ch., 1,000; Berkeley-st. ch., 96.06; 2d ch. (Dorchester), 61.85; Eliot ch., m. c., 7.61; do., A friend, 5; Union ch., m. c., 5.06; A friend, 5, 1,180 58
Chelsea, 1st Cong. ch. and so. 35 00
Revere, 1st Cong. ch. and so. 21 11—1,236 69
Worcester county, North.
Gardner, 1st Cong. ch. and so. 35 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Webster, 1st Cong. ch. and so. 40 00
West Boylston, 1st Cong. ch. and so. 10 75
Worcester, Union Cong. ch. and so., 107.55; do., "H.," 5; Salem-st. Cong. ch. and so., 43.59; P. L. Moen, 500, 656 14—706 89
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Sutton, Cong. ch. and so. 33 00
——, "W. L." 100 00
4,228 85

Legacies. — Southbridge, Samuel M. Lane, by F. L. Chapin, Adm'r, 3,102 76
Webster, John F. Perry, by James Bracker, Ex'r, 805 00—3,907 76
8,136 61

RHODE ISLAND.

Providence, Contribution of "Widow," 1 00
Riverside, Cong. ch. and so. 8 93—9 93
Legacies. — Geo. W. Angell, add'l, by Rev. Thos. Laurie, Ex'r, 2,008 50
2,018 43

CONNECTICUT.

Fairfield county.
- Bridgeport, 2d Cong. ch. and so. 85 50
- Danbury, 1st Cong. ch. and so., to const. Rev. J. ALLEN MAXWELL, H. M. 132 84
- Fairfield, 1st Cong. ch. and so. 100 00
- Georgetown, Cong. ch. and so. 18 00
- Stamford, 1st Cong. ch., Philip H. Brown, 10 00
- Trumbull, Cong. ch. and so. 24 14
- Weston, Cong. ch. and so. 20 00—390 48

Hartford county. E. W. Parsons, Tr.
- East Windsor, Cong. ch. and so. 10 00
- Farmington, Cong. ch. and so. 78 43
- Glastonbury, Cong. ch. and Sab. sch. 10 59
- Hartford, A friend, 20 00
- Hartland, Cong. ch. and so. 13 85
- Manchester, 1st Cong. ch. and so., 104.33; 2d Cong. ch. and so., 100, 204 33
- New Britain, 1st Ch. of Christ, 120 00
- Simsbury, Cong. ch. and so. 42 13
- Suffield, Cong. ch. and so. 11 43
- Wapping, Cong. ch., m. c. 93
- Wethersfield, Cong. ch. and so. 74 68—586 37

Litchfield co. G. M. Woodruff, Tr.
- Milton, Cong. ch. and so. 10 50
- New Milford, John S. Turrill, 60 00
- Thomaston, Cong. ch. and so. 21 35
- Winchester, Cong. ch. and so., m. c. 3 47—95 32

Middlesex co. E. C. Hungerford, Tr.
- Haddam, 1st Cong. ch. and so. 31 29

New London co. L. A. Hyde and H. C. Learned, Trs.
- Lebanon, 1st Cong. ch. and so. 48 60
- New London, 1st Cong. ch. and so. (of wh. m. c., 13.85), to const. HERBERT J. CROCKER, H. M. 131 96
- Niantic, 1st Cong. ch. and so. 9 25
- No. Stonington, Cong. ch. and so. 150 00—339 81

Tolland county. E. C. Chapman, Tr.
- Union, Cong. ch. and so., m. c. 2 00

Windham county.
- Scotland, Cong. ch. and so. 38 28
- Westford, Cong. ch. and so. 6 15—44 43

1,489 70

Legacies. — Guilford, Mrs. Chloe Bishop, by B. Monroe, Adm'r, 50 00

1,539 70

NEW YORK.

- Albany, Mrs. Amy R. Treadwell, 100; Julia Treadwell, 100, 200 00
- Aquebogue, Cong. ch. and so. 23 46
- Broome co., Annual offering of a friend, 1,000 00
- Buffalo, "Minimus," 4 00
- Homer, J. M. Schermerhorn, 200 00
- Newark Valley, Cong. ch. and so. 35 00
- New York, G. G. Williams, 100; R. H. Sloan, M.D., 35; A friend, 5, 140 00
- Norwich, Cong. ch. and so. 40 85
- Orient, 1st Cong. ch. and so. 13 29
- Pekin, Abigail Peck, 25 00
- Saratoga, Miss S. L. Wood, 5 00
- So. Hartford, Cong. ch. and so. 5 00
- Ticonderoga, JOSEPH COOK, to const. himself H. M. 100 00—1,791 60

PENNSYLVANIA.

- Erie, "M. W. T.," 10 00
- Philadelphia, Central Cong. ch., Dr. Jas. F. Stone, 10 00—20 00

NEW JERSEY.

- Cranford, Miss Hetty Woodruff, in aid of poor students in Central Turkey College, 500; and Aintab Female Seminary, 500, 1,000 00
- Jersey City, 1st Cong. (Tabernacle) ch., to const. Rev. JOHN L. SCUDDER, H. M. 50 00—1,050 00

VIRGINIA.

- Hampton, ———, 30 00

FLORIDA.

- Grand Island, A friend of missions, 2 00

OHIO.

- Cleveland, Madison-ave. Cong. ch. 10 00
- Conneaut, F. N. Hayne, 5 00
- Ellsworth, Lloyd Allen, 10 00
- Grafton, Cong. ch. 4 13
- Hudson, Cong. ch. 13 08
- Mt. Auburn, Presb. Sab. sch., for baby-organ for use of Rev. L. S. Crawford, 35 00
- Newark, Plymouth Cong. ch. 10 00
- Norwalk, Cong. ch. 12 20
- Oberlin, 1st Cong. ch. 80 64
- Ravenna, Cong. ch. 2 00
- Tallmadge, 1st Cong. ch. 93 70—275 75

ILLINOIS.

- Chenoa, Rev. H. G. Pendleton, 1 00
- Chicago, New Eng. Cong. ch., 25.24; Lincoln Park Cong. ch., 18.30; U. P. Cong. ch., m. c., 10.80; Cash, 125, 179 34
- Cobden, Union Cong. ch. 13 00
- Glencoe, Cong. Ch. of Christ, 38 28
- Hennepin, 1st Cong. ch. 2 75
- Knoxville, H. Rowles, 5 00
- La Salle, Cong. ch. 5 00
- Naperville, R. H. Dickinson, 25 00
- Ottawa, 1st Cong. ch. 29 09
- Payson, Cong. ch. 20 00
- Princeton, Cong. ch. 16 40
- Sheffield, Cong. ch. 40 16
- ———, Friends in Morrison, 25 00—400 02

MISSOURI.

- Brookfield, Cong. ch. 10 30
- Webster Groves, Cong. ch. 53 00—63 30

MICHIGAN.

- Benzonia, Cong. ch. (of wh. Amasa Waters, 15), 36 89
- Calumet, Cong. ch. 251 64
- Jackson, 1st Cong. ch. 136 14
- Laingsburgh, 1st Cong. ch. 3 50
- Manistee, 1st Cong. ch. 25 00
- Morenci, 1st Cong. ch. 10 00
- So. Frankfort, A friend, 5 00
- St. Joseph, By J. V. Hickmott, 62 70—530 87

Legacies. — Detroit, Elizabeth Gibson, by Elisha A. Fraser, Adm'r, 2,500 00

3,030 87

WISCONSIN.

- Green Bay, A friend, 1 00
- Koshkonong, Cong. ch. 5 17
- Leeds, Cong. ch. 10 00
- Madison, 1st Cong. ch. 11 17
- Mondovi, Rev. A. Kidder, 4; Mrs. S. Mead, 1, 5 00
- Pewaukee, Cong. ch. 4 50
- West Salem, Cong. ch. 30 00—66 84

IOWA.

- Belle Plaine, Cong. ch. 10 00
- Davenport, Edwards Cong. ch. 16 50
- Genoa Bluff, W. H. M. U. 1 30
- Hastings, Cong. ch. 5 00
- Kellogg, 1st Cong. ch. 12 25
- Monticello, Cong. ch., 15; do., Woman's Miss'y Union, 20; HENRY D. SMITH, with other dona., to const. himself H. M., 45, 80 00
- Oskaloosa, Cong. ch. 14 00
- Stuart, Cong. ch. 24 58
- Tipton, 1st Cong. ch., add'l, 5 50
- Warren, 1st Cong. ch. 3 25—172 38

MINNESOTA.

- Austin, Cong. Union ch. 42 66
- Brainerd, 1st Cong. ch. 10 00
- Cable, Cong. ch. 4 30
- Excelsior, Cong. ch. 16 45
- Glenwood, Cong. ch. 2 50
- Granite Falls, Cong. ch. 3 18

Hawley, Union Cong. ch. 6 65
Minneapolis, Plymouth Cong. ch., 38; Vine Cong. ch., 2.67, 40 67
Sauk Rapids, Cong. ch. 13 23
Villard, Cong. ch. 3 00
Waseca, 1st Cong. ch. 8 51—151 15

KANSAS.

Cora, Cong. ch. 5 25
Manhattan, C. M. Soupene, 20 00
Valley Falls, Cong. ch., add'l, 2 00
Wano, Cong. ch. 6 05
Wabaunsee, J. F. Willard, 7 50—40 80

NEBRASKA.

Chadron, Cong. ch. 8 00
Hastings, Cong. ch. 32 90
Naponee, Cong. ch. 2 50
Red Cloud, Cong. ch. 2 75—46 15

CALIFORNIA.

Murphy's, Cong. ch. 13 00
Oakland, 1st Cong. ch., 46.40; Ply.-ave. Cong. ch., 6.20, 52 60
San Francisco, Plymouth Cong. ch. 20 00
Santa Cruz, Cong. ch. 10 00—95 60

OREGON.

Portland, 1st Cong. ch., with other dona., to const. Rev. T. E. CLAPP, H. M. 25 00

COLORADO.

Colorado Springs, 1st Cong. ch., 50.54; A friend, 100, 150 54
Denver, Pilgrim Cong. ch. 1 25
Silverton, Cong. ch. 7 45
West Denver, Cong. ch. 24 00—183 24

DAKOTA.

Chamberlain, Cong. ch. 10 00
Esmond, Cong. ch. 1 00
Iroquois, Cong. ch. 3 00
Jamestown, Mrs. M. S. Wells, 5 00
Volga, Cong. ch. 2 36
Wahpeton, Cong. ch. 6 07—27 43

TEXAS.

Austin, Rev. Henry L. Hubbell, 10 00

NEWFOUNDLAND.

St. Johns, Mrs. E. Thompson, 2 00

FROM THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

T. B. Macauley, Montreal, *Treasurer.*

For support of Rev. W. T. Currie, West Cen. Africa, add'l, 750 00

FROM CANADA WOMAN'S CONGREGATIONAL BOARD.

For a schoolhouse in W. C. Africa, to be named after the late Mrs. Clara Wilkes Currie, 500; For Mr. Learned, Japan, 50, 550 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, Mrs. Elizabeth B. Townsend, 100 00

COLLECTED BY REV. EDWARD RIGGS AND OTHERS FOR ANATOLIA COLLEGE, MARSOVAN, TURKEY.

Previously acknowledged, 937.79 (less 100.70 paid by Mr. Riggs for printing), 837 09
Waverly, N. Y., 1st Presb. ch., for Industrial Department of College, 278 00—1,115 09

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For add'l scholarship in Miss Burrage's school, Cesarea, 54 00

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

Of wh. 25 for baby-organ for Hadjin, 3,525 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, *Treasurer.* 3,826 67

MISSION SCHOOL ENTERPRISE.

MAINE. — No. Waterford, Cong. Sab. sch., for Africa, 1.30; Portland, 2d Parish, Y. P. S. C. E., 10, 11 30
VERMONT. — Barnet, Y. P. S. C. E., 1; Burlington, College-st. Cong. Sab. sch., for Mrs. S. M. Wheeler, Harpoot, 56; Wells River, Cong. Sab. sch., 25; Windham, Cong. Sab. sch., 1, 83 00
MASSACHUSETTS. — So. Framingham, Cong. Sab. sch. 42 26
NEW YORK. — New York, Olivet Ch. Miss'y Assoc., for support Olivet Day School, 25.50; Calvary, Presb. ch. Progres. Miss. Band (add'l), for Girls' Seminary at Adana, 5, 30 50
OHIO. — Springfield, 1st Cong. ch. For. Miss. Soc. 7 50
ILLINOIS. — Chicago, Collected by C. F. Gates for Mardin High School, 195 00
MISSOURI. — St. Louis, 3d Cong. ch., Y. P. S. C. E., for work in Japan, 2 08
IOWA. — Denmark, Cong. Sab. sch., 10; Stuart, Y. P. S. of C. E., 5, 15 00
MINNESOTA. — Waseca, Mrs. J. L. Claghorn's Sab. sch. class, 14 50
TURKEY. — Monastir, "Sympathy" for schools in Japan, 2 20

403 34

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE. — East Derry, Cong. Sab. sch. 7 00
VERMONT. — Barnet, Y. P. S. C. E., 1; Windham, Cong. Sab. sch., 1, 2 00
CONNECTICUT. — Mt. Carmel, Cong. Sab. sch., 2.30; New London, 2d Cong. Sab. sch., 17.49; Scotland, Cong. Sab. sch., 3.13, 22 92
NEW YORK. — Bridgewater, Friends, 1.30; Richford, Cong. Sab. sch., 40c. 1 70
OHIO. — Smithfield, Friends, 2 75
ILLINOIS. — Chebanse, Cong. Sab. sch. 3 25
MICHIGAN. — Detroit, Trum.-ave. Cong. Sab. sch. 22 00
KANSAS. — Ponoma, E. K. Newcomb, 25
COLORADO. — West Denver, Cong. Sab. sch. 12 00
DAKOTA. — Iroquois, Cong. Sab. sch. 1 00
NEWFOUNDLAND. — St. Johns, Harry Parsons, 1 00

75 87

Donations received in September, $21,802 31
Legacies received in September, 8,566 26

$30,368 57

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND FOR FAMINE IN CENTRAL TURKEY.

MAINE.

Alfred, A. B. Kimball, 2 00
Augusta, A friend, 10 00
Dennysville, Peter E. Vose, 5 00
Newcastle, 2d Cong. ch. 16 00
New Gloucester, S. H. Chandler, 25 00
Peaks Island, Children of Cottagers, 2 25
So. Windham, Arthur E. Cox, 1 00——61 25

NEW HAMPSHIRE.

Barrington, Cong. ch. and so. 5 00
Exeter, A. B. C., 5; A friend, 5, 10 00
Hanover, Cong. ch. at Dartmouth Coll., 38.05; Dr. Wm. T. Smith, 1; A friend, 1, 40 05
Keene, Elizabeth J. Faulkner, 25 00
Littleton, Cong. ch. and so. 25 28
Manchester. H. P. Hase, 2 00
Nashua, Edward Spalding, 100; Mrs. Lucy Spalding, 50, 150 00
Pelham, A friend, 5 00
Walpole, D. Weres, 1 00——263 33

VERMONT.

Bellows Falls, Cong. ch. and so. 20 00
New Haven, Cong. ch. and so. 6 16
Springfield, Cong. ch. and so. 7 53
St. Johnsbury, Rev. E. T. Sandford, 2 00——35 69

MASSACHUSETTS.

Amherst, So. Cong. ch., 6.75; E. A. Davis, wife, and son, 2.60, 9 35
Andover, Mrs. Emerson and L. H. Eaton, 7; Emma L. Ward, 1, 8 00
Auburndale, A friend, 5 00
Boston, Berkeley-st. ch., A friend, 5; Mt. Vernon ch., A friend, 5; "Cash," 50; J. T. Bailey, 25; "M. B. B.," 10; A friend, 5; A friend, 5; A friend, 5; A lady, 5; W. H. Sparshott, 5; H. Enfiajian, 5; "N.," 3; A friend, 2; ——, 2; A friend, 2; "O. M.," 2; E. M. P——, 2; A friend, 2; C. R., 1; ——, 1; A steward, 50c. 142 50
Boxborough, Cong. ch. and so. 8 00
Bryantville, E. Hapgood, 2 00
Cambridge, H. O. H. 25 00
Cambridgeport, Pilgrim ch. 5 00
Campello, Swedish Lutheran ch., 39.67; do., Sab. sch., 5; 1st Swedish Baptist ch., 11.50, 56 17
Chelsea, A friend, 10 00
Dover, Nellie Howe, 50
Dracut, Caroline L. Anderson, 5 00
East Stoughton, ——, 2 00
East Weymouth, Cong. ch. and so. 13 75
Enfield, Mrs. I. S. Woods, 20 00
Framingham, Plymouth Cong. ch. 30 00
Gloucester, A. N. H. 1 00
Great Barrington, A friend, 2 00
Greenfield, Rev. R. Crawford, 5 00
Haverhill, Algernon P. Nichols, 100; Rev. E. G. Stone and family, 3; A friend in North ch., 2, 105 00
Hopkinton, J. C. P. 1 00
Lancaster, A friend, 2 00
Leicester, Rev. A. H. Coolidge, 1 00
Leverett, Mrs. Ralph A. Field, 50
Lowell, A lover of Christ, 1 00
Melrose, A helper, 1 00
Methuen, W. H. Littebrandt, 1; A friend, 1, 2 00
Middleboro', E. Robinson, 5 00
Needham, Sarah Miles, 40
Newburyport, Ann P. Bassett, 10; A friend of humanity, 1, 11 00
Newton Centre, 1st Parish, 10 00
Newton Highlands, ——, 5 00
Norfolk co., "C." 10 00
North Abington, Cong. ch. and Sab. sch. 18 20
North Brookfield, C. H. P. 1 00
Orange, Mrs. M. C. Dexter, 2 00
Plymouth, Church of the Pilgrimage, 36 57
Quincy, Cong. Sab. sch. 32 00
Roxbury, Eliot ch., A mite-box, 5; A friend, 2, 7 00
Salem, "P." 5 00
Saxonville, L. F. Fuller, 5; Other friends, 5, 10 00
Somerville, Broadway ch., C. S., 5; "A.," 15; H. M. G., 3, 23 00
South Framingham, A friend, 10 00
South Hadley, X. Y. Z. 5 00
Topsfield, Rev. D. D. Tappan, 3 00
Wareham, H. B. Cannon, 3 00
Webster, 1st Cong. ch. and so. 44 87
Worcester, Swedish Cong. ch., 59.88; Union ch., Harriet T. Boardman, 5; Thos. W. Thompson, 25; Mrs. Belle M. Torrey, 15; A few Christian Swedes, 6; Mary A. Winter, 5; A friend, 1, 116 88——822 69

RHODE ISLAND.

Barrington, Ladies' Miss'y Soc. 10 00
Providence, Wm. W. White, 20 00
Slatersville, Cong. ch. 10 04——40 04

CONNECTICUT.

Bayport, A reader of *N. Y. Observer*, 10 00
Bristol, Two friends, 2 00
Enfield, Evelina P. Goltra, 5 00
Fairfield, E. T. Rowland, 25 00
Farmington, Cong. ch. and so. 20 00
Guilford, 1st Cong. ch., "Friends," 3 60
Hartford, Asylum Hill Cong. ch., "Unknown friend," 5; A friend, 2, 7 00
Meriden, Friends, 5; A friend, 2, 7 00
Middletown, A friend, 1 00
New Britain, ——, 5 00
Northfield, Cong. ch. and so. 10 00
Northville, Rev. F. P. Braman, 5 00
Norwich, "E. S. G." 10 00
Putnam, 2d Cong. ch. 15 00
Salisbury, Cong. ch. and so. 14 00
South Glastonbury, A few members of Cong. ch. 10 00
Stonington, Ellen Kirby, 10 00
Stratford, A friend, 2 00
Windsor, W. F. A. Sill, 50 00
Windsor Locks, E. L. Whitin, 10 00——221 60

NEW YORK.

Albany, T. Newton Willson, 10 00
Auburn, A friend, 10; Sarah H. Hunt, 5, 15 00
Binghampton, C. W. Loomis, 10 00
Brooklyn, E. H. Almond, 1 00
Buffalo, "Minimus," 3 00
Canandaigua, Mrs. I. P. Granger, 100; Lucy J. Grimes, 10, 110 00
Clinton, Mrs. A. S. Seymour, 15 00
Dobbs Ferry, Mrs. Ann Grey, 1 00
Essex co., A lady, 5 00
Gray, Amelia J. Burt, 2 00
New Egypt, Wm. A. Woodward and grandchildren, 5 00
New Haven, Sidney Shepard, 50 00
New York, Miss K. W. Gibbs, 10; E. A. Rollins, 10; N. M. Carter, 2; "X.," 1, 23 00
Pekin, Abigail Peck, 5 00
Southampton, W. J. Post, 5 00
Stanfordville, Rev. Alex. H. Morrill and wife, 10 00
Utica, "Two persons," 35 00
Windham, Mrs. L. B. Atwater, 2 00——307 00

PENNSYLVANIA.

Colerain Forge, Misses C. W. and M. Stewart, 20 00
Ferndale, David Williams, 3 00
Philadelphia, John Sparhawk, 10; Charles W. Sparhawk, 10; John Sparhawk, Jr., 10, 30 00
Scranton, C. L. S. Dickson, 1 00——54 00

NEW JERSEY.

Asbury Park, Mrs. Sarah Tyler, 1 00
Hoboken, J. 2 00
Montclair, Alex. Robb, 5 00
New Vernon, Presb. ch., An anonymous member, 5 00
Ocean Grove, Mrs. Cruikshank, 1 00
Orange, E. C. B., 2; W. F. W., 1, 3 00
Orange Valley, Mrs. Trow, 25 00
Plainfield, E. M. S. 1 00
Roselle, A friend, 50 00
———, Sympathizing friend, 1 00——94 00

MARYLAND.

Baltimore, H. A. C. 2 00
Catonsville, Mrs. Wm. J. Albert, 20 00
Oakland, Mrs. Mary A. Clyle, 10 00——32 00

KENTUCKY.

Washington, Geo. Taylor, 2 00

ALABAMA.

Swift, Mrs. C. A. Swift, 5 00

FLORIDA.

St. Augustine, A friend, 2 00

LOUISIANA.

Lafayette, Friends, 6 00

OHIO.

Berea, Lilian D. Russell, 1 00
Cleveland, Franklin-ave. Cong. ch., "The King's Daughters," 10; A friend, 1; "A commercial traveler," 1, 12 00
Marietta, E. L. C. Kettel, 5 00
Norwalk, 1st Cong. ch. 6 00
Oberlin, Wm. M. Mead, 10 00
Springfield, Mrs. M. B. Willard, 1 00
Wooster, H. W. B. 12 00——47 00

ILLINOIS.

Bunker Hill, Geo. Drew, 2 00
Chicago, Contributions of Swedish Christians in the U. S. and Canada, sent to John Martenson, editor of *The Chicago Bladet*, 2,401.74 (less cablegram, 1.30), 2,400.44; Mrs. Susan F. Williams, 25; Mrs. L. A. Bushnell, 15; Mrs. C. S. B., 5, 2,445 44
Elgin, Rev. Geo. R. Milton, 5 00
Geneva, Rev. Chas. H. Abbott and wife, 20 00
Ivanhoe, add'l, 1 75
Marseilles, "Helping Hands," 20 00
Monmouth, ———, 1 00
Princeton, Cong. ch. 10 00
Turner, Mrs. R. Currier, 10 00--2,515 19

MISSOURI.

North Springfield, M. H. Merriman, 50 00
St. Charles, Emma B. Walton, 2 00
St. Louis, Pilgrim Cong. Sab. sch., 100; A pilgrim, 2, 102 00——154 00

MICHIGAN.

Covert, "Band of Hope," 1 00
Grand Rapids, C. Dosker and N. M. Stekelee, 5 00
Romeo, Cong. ch. 14 76
St. Joseph, Jessie King, 2 00
Ypsilanti, Wm. McAndrew, 10 00——32 76

MINNESOTA.

Minneapolis, Lyndale Cong. ch., Young Ladies' Miss'y Soc. 6 00

IOWA.

Algona, Mrs. Hollis Gilbert, 1 00
Chester Centre, Mrs. G. H. Sharpley, 1 00
Clinton, Cong. Sab. sch. 5 00
Des Moines, Plymouth Cong. ch., 12.50; M. E. Hall, 2, 14 50
Dunlap, "A sympathizer," 5 00
Montour, Geo. Blake, 2 00
Salem, H. S. Brown, 50——29 00

WISCONSIN.

Clinton, ———, 5 00
Delavan, Mrs. E. Wells, 8 25
Milwaukee, ———, 2 00
Plattville, Pearl Gatherers, 14 10——29 35

KANSAS.

Brookville, Cong. ch., 1.50; Mrs. S. G. Wright, 1; Mrs. Anna E. Parker, 1, 3 50
Wabaunsee, J. F. Willard, 1 00——4 50

CALIFORNIA.

Mills Seminary, Josiah Keep, 1 75
Oakland, "Two friends," 5 00
San Diego, W. V. Couch, 1 00
San Francisco, J. E. S. and M. L. S., 8; A thank-offering, 5, 13 00——20 75

OREGON.

Fairview, Cong. ch. 75
The Dalles, Cong. ch. 9 25——10 00

WASHINGTON TERRITORY.

Starbuck, J. R. Pierce, 50c.; W. O. McAboy, 50c.; Mrs. Sara E. Monroe, 50c. 1 50

WYOMING TERRITORY.

Rock Creek, E. Barton, 1 00

NEW BRUNSWICK.

St. John, Mary Prentiss Ray, 5 00

CANADA.

Ayr, Ontario, Miss Morrison, 1; Misses Baltingall, 2; Other friends, 2, 5 00
St. Catherines, Ontario, Alonzo V. Staats, 1 00——6 00

JAPAN.

Kyoto, Members of missions, 77 00

4,885 65
Previously received, 8,122 13

13,007 78

FOR SUFFERERS BY FIRE AT ZEITOON.

MASSACHUSETTS.

Boston, T., 20; "N.," 6; Eliot ch., 5; A friend, 2, 33 00
Norfolk co., C. 30 00——63 00

NEW YORK.

Flatbush, ———, 2 00

NEW JERSEY.

Asbury Park, Mrs. Sarah Tyler, 1 00

66 00

For Young People.

A HINDU VILLAGE.

BY REV. JOHN S. CHANDLER, OF MADURA.

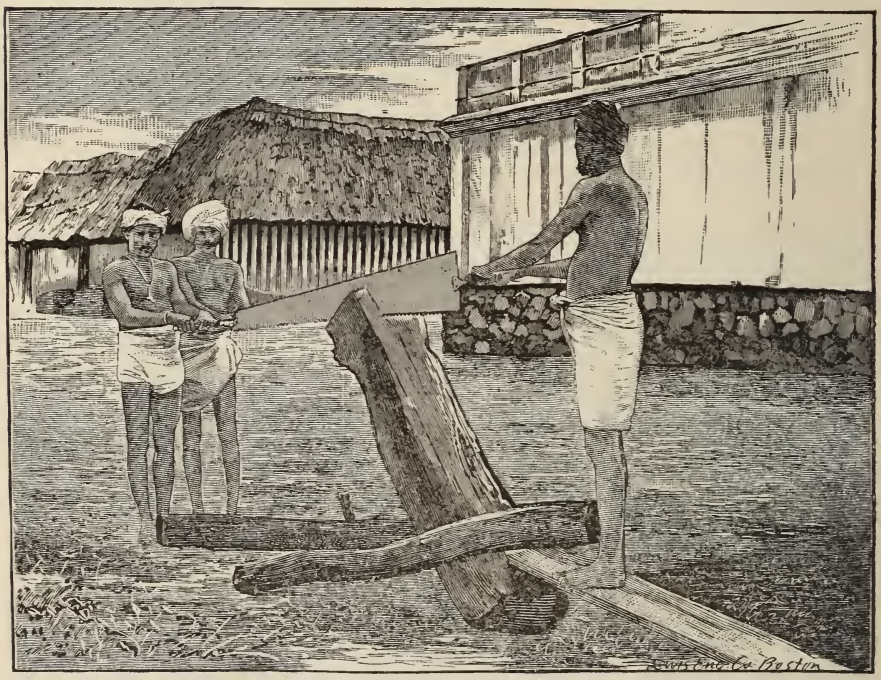
Many a village in South India has no road leading to it. Cart-tracks from different directions are the only approaches, and in the wet season these are flooded with water or enclosed in the fields and cultivated. Then the only way for carts is through the water. Foot passengers can always reach them, for the natives go barefooted and do not mind water and mud. Even with shoes on, one can often reach such a village by keeping along the ridges between the rice-fields and on the embankments of the watercourses.

A HINDU VILLAGE SANCTUARY.

The picture above shows the general place of worship for the villagers. They may have other places too, and many idols in their houses, but this is the protecting sanctuary. At the right, the largest idol is of stone and represents Ganapati, the elephant-headed god, the one that is supposed to bring prosperity and bless the family life of the people and help the children acquire knowledge.

Around him are various little images, many of them being the hooded cobra, which is an attendant god. In front are several rows of images of cattle. Cattle are sacred, and one of the gods rides on a great bull, they think, so they always have images of them. Here they have an unusual number. Behind them is a stone frame from which hang brass bells bound to the cross-slab by iron chains. The people will often fasten such bells to a tree, and when the wind blows the branches and makes the bells ring, they think the god is swinging in the branches.

Once a man plowing found a lot of brass bells and hollow balls and other things in the ground, and he told the people about them. They came and took them to the shrine of a devil near by. But when it did not rain, they thought these bells must have belonged to some other devil, and that their devil was angry



HINDU CARPENTERS.

at seeing them, and therefore stopped the rain. So they met again and took the bells and balls carefully back to the plowed field where they were first found.

Some of the houses are circular in shape, but the walls are of mud and the roof of stalks or other thatch. A few small tulip-trees are near the houses, but the only large trees are at the right, where they stand on the low bank of a tank of muddy water. And this tank supplies the water for the village, including men and beasts.

If we go through the narrow streets without any sidewalks to the other side, we shall come upon some better houses, as shown in the second picture. One is flat-roofed and built of brick and mud upon a foundation of stone and mud. It is whitewashed. The next one is a large mud-house with the outside wall

painted in perpendicular red and white stripes. Within there is an open court, with several rooms and some cattle stalls on the four sides, and in the open court there is probably a circular building, like the one on the left of the first picture, which is the granary. In this they store the coarse grain they get for the year's supply after harvest. The better classes have rice, but the majority of country people are too poor to buy even rice, and have to live on cheap grains that will grow without much rain. Various kinds of sorghum and maize and millet are common. They have very little meat to eat, because they are too poor. This year a large number of prisoners were released from the jails because it is the jubilee year of the queen-empress. But some of them do not like to live at home, where they are so poor, and have committed crimes in order to be taken back to jail, where they have regular food and meat twice a week.

The three men in the foreground are sawyers, sawing a log into planks. One stands on the upper side to draw the long two-handled saw up, the other two below to draw it down.

Their wood is mostly hard, and it takes a long time to saw the planks, and when sawed they are very thick and fit only for rude workmanship. Carts, doors, frames for doors and windows, and benches are about all they make, and they work very slowly. A carpenter likes to sit down on the ground and use his toes for a vise. The people generally use their toes to pick up little things from the ground. I once asked a man why he did not stoop over to pick up a stone. He said it was much better to pick it up with his toes and bring it up to the hand behind the body; for if he were facing a tiger and should stoop over for a stone, the tiger would spring upon him; whereas by picking it up with his foot, he could keep his eye on the tiger all the time.

If we go to still another side of the village, we may see the pleasant sight shown in the illustration on the next page. Here is a Christian schoolhouse and prayer-house with the school-children sitting on the ground, the monitor at one side, and the teacher standing behind. This is a mud-building too, and it has been whitewashed on the four sides; but in front the rain has washed off the whitewash except just under the narrow eaves.

There are myriads and myriads of little white ants all under the surface of the ground, and they move in swarms through everything made of mud, to eat any wood or thatch they can find. So the roof of such a house soon gets white ants into it, and every two or three years has to be renewed.

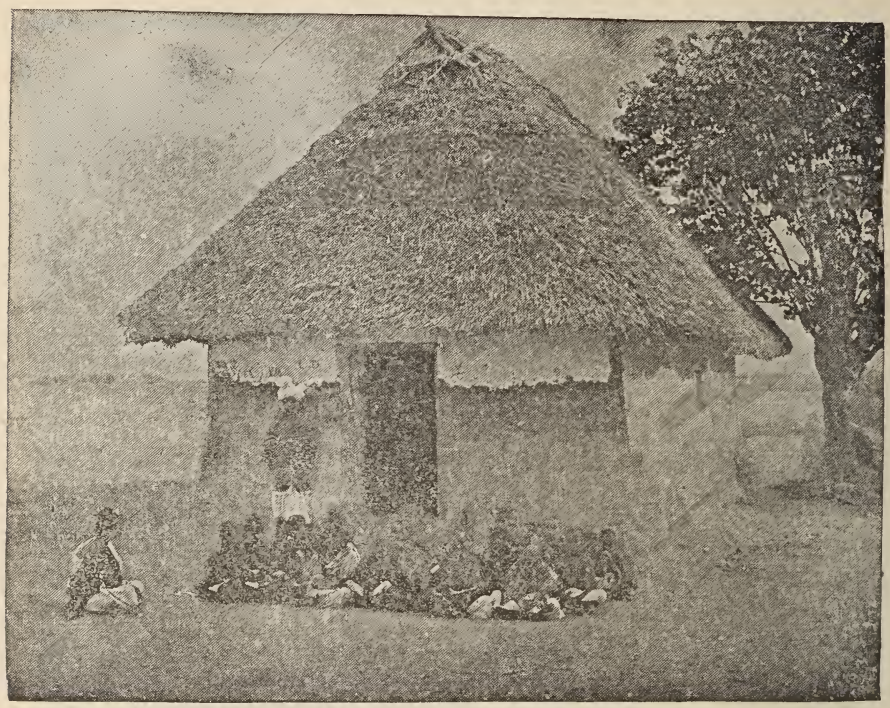
The teacher wears a dark jacket and a white cloth and a turban; but the children have each a single cloth about the waist, and one or two have handkerchiefs over their shoulders. They have nothing at all about their necks, and yet some good ladies in America once sent a gift to such little boys of a lot of butterfly neckties with elastic loops to fasten to buttons.

In the front row are five little girls; the rest are all boys. They all have their ears bored, but the girls' ears are stretched and made long enough so that the rings they put in them can reach down to their shoulders. In the picture the largest girl, who sits in the middle with her white cloth over her shoulder, has rings in her ears that rest on her shoulder.

They generally study inside the building and always sit on the floor. They

have not many slates; so when it is necessary to write their letters, they sprinkle fine sand on the floor and write with their fingers. The monitor has to tell the little ones their letters and show them how to make them, while the teacher hears the lessons of the older pupils.

In the evening the old folks come to this prayer-house, and the teacher reads to them the Bible and prays with them. Then on Sunday all meet to be taught Bible stories and to worship God. They have many nice songs about Christ, which they love to sing. They also love to pray, for they are childlike and trustful toward God and pray very often.



CHRISTIAN PRAYER-HOUSE AND SCHOOLHOUSE.

So, while on the other side of the village there are all those repulsive idols and images of many gods, with strange ceremonies that the people perform, here the few Christians meet and learn that God is a Spirit, and they that worship him must worship him in spirit and in truth.

There are more than two hundred villages in the Madura district, where these little Christian prayer-houses are a witness to God's love in Christ; but they are very small, and thousands and thousands of the village people never go to them at all because they prefer their idols. Let us work and pray that they may all throw away their idols to the moles and the bats, and come and love and worship their heavenly Father.

ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Seventy-eighth Annual Meeting at the City Hall in Springfield, Mass., Tuesday, October 4, 1887, at three o'clock in the afternoon.

CORPORATE MEMBERS PRESENT.

Maine.

Joseph S. Wheelwright, Esq., Bangor.
Hon. Joseph Titcomb, Kennebunk.
William H. Fenn, D.D., Portland.
Rev. William P. Fisher, Brunswick.

New Hampshire

Samuel C. Bartlett, D.D., LL.D., Hanover.
Hon. John W. Noyes, Chester.
Alonzo H. Quint, D.D., Dover.
Josiah G. Davis, D.D., Amherst.
Rev. Franklin D. Ayer, D.D., Concord.

Vermont.

Charles F. Thompson, Esq., Brattleborough.
Edward Hawes, D.D., Burlington.
Hon. Frederick Billings, Woodstock.
Matthew H. Buckham, D.D., Burlington.
Rev. H. Fairbanks, PH.D., St. Johnsbury.
Calvin B. Hulbert, D.D., East Hardwick.
Hon. Horace Fairbanks, St. Johnsbury.
George W. Phillips, D.D., Rutland.

Massachusetts.

Augustus C. Thompson, D.D., Boston.
John W. Chickering, D.D., Wakefield.
James M. Gordon, Esq., Auburndale.
Hon. William Hyde, Ware.
Nathaniel George Clark, D.D., Boston.
Langdon S. Ward, Esq., Boston.
Daniel T. Fiske, D.D., Newburyport.
Joshua W. Wellman, D.D., Malden.
Ezra Farnsworth, Esq., Boston.
Edmund K. Alden, D.D., Boston.
William E. Merriman, D.D., Somerville.
Hon. Joseph S. Ropes, Boston.
Rev. Isaac R. Worcester, Auburndale.
Samuel G. Buckingham, D.D., Springfield.
Edwin B. Webb, D.D., Wellesley.
Ebenezer Cutler, D.D., Worcester.
Hon. Charles T. Russell, Cambridge.
John N. Denison, Esq., Boston.
Hon. William B. Washburn, LL.D., Greenfield.
Theron H. Hawks, D.D., Springfield.
Joseph C. Tyler, Esq., Boston.
Edward S. Atwood, D.D., Salem.
Thomas P. Field, D.D., Amherst.
A. E. P. Perkins, D.D., Worcester.
Daniel L. Furber, D.D., Newton Centre.
Richard H. Stearns, Esq., Boston.
Philip L. Moen, Esq., Worcester.
Samuel Johnson, Esq., Boston.
Egbert C. Smyth, D.D., Andover.
Rev. John W. Harding, Longmeadow.
Hon. Arthur W. Tufts, Boston Highlands.
A. Lyman Williston, Esq., Florence.
Julius H. Seelye, D.D., LL.D., Amherst.
Charles C. Burr, Esq., Auburndale.
Elbridge Torrey, Esq., Boston.
Henry E. Sawyer, Esq., Mt. Hermon.
William H. Willcox, D.D., Malden.
Jonathan L. Jenkins, D.D., Pittsfield.
Sewall G. Mack, Esq., Lowell.
Thomas J. Borden, Esq., Fall River.
Elizur Smith, Esq., Lee.
Cyrus Hamlin, D.D., LL.D., Lexington.
Elnathan E. Strong, D.D., Auburndale.
Samuel D. Warren, Esq., Boston.
Henry M. Dexter, D.D., New Bedford.
Albert H. Plumb, D.D., Boston Highlands.
Judson Smith, D.D., Boston.
Hon. Robert R. Bishop, Newton Centre.
Franklin Carter, LL.D., Williamstown.
Hon. James White, Williamstown.
Samuel B. Capen, Esq., Boston.
Hon. William P. Ellison, Newton.
William T. Eustis, D.D., Springfield.
Hon. William H. Haile, Springfield.
Michael Burnham, D.D., Springfield.
John Lincoln Barry, Esq., Boston.
Rev. Charles A. Dickinson, Lowell.
G. Henry Whitcomb, Esq., Worcester.

Rhode Island.

Hon. Amos C. Barstow, Providence.
Rowland Hazard, Esq., Peacedale.
Thomas Laurie, D.D., Providence.
James G. Vose, D.D., Providence.
Royal C. Taft, Esq., Providence.

Connecticut.

Hon. Samuel Miller, New Haven.
John N. Stickney, Esq., Rockville.
Noah Porter, D.D., LL.D., New Haven.
Hon. Benjamin Douglas, Middletown.
Rev. Charles Ray Palmer, Bridgeport.
John E. Todd, D.D., New Haven.
William Thompson, D.D., Hartford.
Roland Mather, Esq., Hartford.
Burdett Hart, D.D., New Haven.
Hon. Nathaniel Shipman, Hartford.
Rev. Joseph W. Backus, Plainville.
Robbins Battell, Esq., Norfolk.
George L. Walker, D.D., Hartford.
James G. Johnson, D.D., New London.
Hon. Robert Coit, New London.
Lewis A. Hyde, Esq., Norwich.
Samuel Harris, D.D., New Haven.
Rev. Azel W. Hazen, Middletown.
Elbert B. Monroe, Esq., Southport.
James W. Cooper, D.D., New Britain.
George P. Fisher, D.D., New Haven.

New York.

Hon. Calvin T. Hulburd, Brasher Falls.
Richard S. Storrs, D.D., LL.D., Brooklyn.
Zebulon S. Ely, Esq., New York City.
Louis Chapin, Esq., Rochester.
L. Henry Cobb, D.D., New York City.
William M. Taylor, D.D., New York City.
Rev. E. N. Packard, Syracuse.
William S. Smart, D.D., Albany.
A. J. F. Behrends, D.D., Brooklyn.
Frank Russell, D.D., Oswego.
James P. Wallace, Esq., Brooklyn.

New Jersey.

Aaron Carter, Esq., Orange.
Henry M. Storrs, D.D., Orange.
Samuel Holmes, Esq., Montclair.

Pennsylvania.

George L. Weed, Esq., Philadelphia.

District of Columbia.

William W. Patton, D.D., LL.D., Washington.
E. Whittlesey, D.D., Washington.

Ohio.

Harvey D. Kitchell, D.D., East Liverpool.
Israel W. Andrews, D.D., Marietta.
James H. Fairchild, D.D., Oberlin.
William J. Breed, Esq., Cincinnati.
Hiram C. Haydn, D.D., Cleveland.
Hon. Francis C. Sessions, Columbus.
Robert G. Hutchins, D.D., Oberlin.
James Brand, D.D., Oberlin.

Indiana.

Samuel H. Potter, Esq., Terre Haute.
Nathaniel A. Hyde, D.D., Indianapolis.

Illinois.

Robert W. Patterson, D.D., Chicago.
George N. Boardman, D.D., Chicago.
Edward P. Goodwin, D.D., Chicago.
E. W. Blatchford, Esq., Chicago.
Ralph Emerson, Esq., Rockford.
Simon J. Humphrey, D.D., Chicago.
Charles H. Bull, Esq., Quincy.
James W. Scovill, Esq., Oak Park.
Frederick A. Noble, D.D., Chicago.
Charles H. Case, Esq., Chicago.
Franklin W. Fisk, D.D., Chicago.
J. K. Scarborough, Esq., Payson.
John L. Withrow, D.D., Chicago.
Caleb F. Gates, Esq., Chicago.
William H. Rice, Esq., Chicago.
William E. Hale, Esq., Chicago.

Michigan.

Philo R. Hurd, D.D., Detroit.
Zachary Eddy, D.D., Detroit.
Rev. Moses Smith, Detroit.
Horatio Q. Butterfield, D.D., Olivet.
A. Hastings Ross, D.D., Port Huron.

Wisconsin.

Aaron L. Chapin, D.D., Beloit.
Edward H. Merrell, D.D., Ripon.
Samuel W. Eaton, D.D., Lancaster.

Minnesota.

James W. Strong, D.D., Northfield.
M. McG. Dana, D.D., St. Paul.
Hon. Edwin S. Jones, Minneapolis.
Rev. Charles F. Thwing, Minneapolis.
Rev. Edward M. Williams, Northfield.

Iowa.

Alden B. Robbins, D.D., Muscatine.
Hon. John G. Foote, Burlington.
George F. Magoun, D.D., Grinnell.
James S. Hoyt, D.D., Keokuk.

Missouri.

Henry A. Stimson, D.D., St. Louis.

Dakota.

Joseph Ward, D.D., Yankton.

California.

John C. Holbrook, D.D., Oakland.
Israel E. Dwinell, D.D., Oakland.

MALE HONORARY MEMBERS PRESENT, SO FAR AS REPORTED.

Maine.

W. S. Dennett, Bangor.
Rev. C. J. H. Ropes, Bangor.
T. G. Stickney, Bangor.
Galen C. Moses, Bath.
Rev. J. P. Cushman, Castine.

Rev. C. F. W. Hubbard, Ellsworth.
Rev. H. C. McKnight, Falmouth.
J. P. Thwing, Farmington.
Rev. H. S. Huntington Gorham.
Rev. S. D. Towne, Hampden.
Rev. J. D. Emerson, Kennebunkport.
Rev. C. H. Gates, Livingston.
Rev. C. D. Crane, Newcastle.
Rev. Frank T. Bayley, Portland.
Charles A. Brown, Portland.
Daniel Choate, Portland.
Rev. C. H. Daniels, Portland.
Cyrus Nowell, Portland.
I. P. Warren, D.D., Portland.
Rev. J. G. Wilson, Portland.

New Hampshire.

Rev. E. G. Stone, Atkinson Depot.
Rev. S. L. Bowler, Berlin.
Rev. Quincy Blakely, Campton.
Rev. A. B. Peabody, Candia.
Rev. Charles Tenney, Chester.
Allen Folger, Concord.
Rev. G. E. Hall, Dover.
Rev. George A. Beckwith, East Alstead.
Rev. H. M. Penniman, East Dover.
Rev. George E. Street, Exeter.
Rev. John M. Dutton, Great Falls.
S. P. Leeds, D.D., Hanover.
Rev. Fred. L. Allen, Henniker.
Rev. R. J. Mooney, Hinsdale.
Rev. G. H. DeBevoise, Keene.
Rev. E. A. Slack, Merrimack.
Rev. I. C. White, Newmarket.
Rev. J. W. Kingsbury, North Chichester.
Rev. F. L. Small, Northwood Centre.
Rev. George I. Bard, Orford.
Rev. A. H. Burr, Peterborough.
Rev. J. L. Merrill, Rindge.
Rev. C. E. Gordon, Salisbury.
Rev. Benjamin Merrill, Swanzey.
Rev. Smith Norton, Warner.
Rev. C. F. Ropes, West Concord.
Rev. S. W. Buffum, Winchester.
Rev. S. Clark, Wolfboro'.

Vermont.

Rev. C. B. Moody, Barton.
Rev. A. B. Dascomb, Bellows Falls.
Charles W. Osgood, Bellows Falls.
Rev. William Carr, Brookfield.
Rev. F. T. Perkins, Burlington.
Rev. M. C. Stebbins, Cornwall.
Rev. W. N. Bacon, Coventry.
Rev. C. L. Guild, Enosburgh.
Rev. W. L. Noyes, Hartland.
Rev. J. D. Wickham, Manchester.
Rev. S. L. Bates, Newbury.
Rev. John Fraser, North Craftsbury.
Rev. W. S. Hazen, Northfield.
Rev. A. B. Peffers, Peru.
N. W. Kenney, Royalton.
Rockwood Barrett, Rutland.
D. J. Mercure, Rutland.
Rev. George F. Chapin, Saxton's River.
A. Woolson, Springfield.
Rev. Henry Cummings, Stafford.
L. D. Hazen, St. Johnsbury.
C. M. Lamson, D.D., St. Johnsbury.
Rev. J. F. Whitney, St. Johnsbury.
Rev. Harry Brickett, Thetford.
Rev. T. S. Hubbard, Tunbridge.
Rev. L. H. Elliot, Waterbury.
Rev. Leonard Tenney, Waterbury.
Rev. Lewis Grout, West Brattleboro'.
A. Stevens, D.D., Westminster West.
Rev J. A. Bates, Williston.

Massachusetts.

Rev. R. W. Haskins, Abington.
Henry A. Noyes, Abington.
Rev. J. H. Jones, Abington, North.
Rev. G. W. Stearns, Acton.
Rev. Augustus Alford, Alford.
Rev. W. H. Beaman, Amherst.
Rev. G. S. Dickerman, Amherst.
Rev. George H. Johnson, Amherst.
Rev. J. H. M. Leland, Amherst.
Rev. George Lyman, Amherst.
Rev. D. W. Marsh, Amherst.
Rev. E. S. Wright, Amherst.
Rev. John J. Blair, Andover.
W. F. Draper, Andover.
George Harris, D.D., Andover.
A. D. Smith, Andover.
Rev. W. Willey, Andover.
Rev. W. Barton, Attleboro'.
Rev. S. D. Hosmer, Auburn.
Rev. Calvin Cutler, Auburndale.
Rev. S. W. Dike, Auburndale.
Rev. H. A. Hazen, Auburndale.
A. W. Kelley, Auburndale.
Rev. W. S. Smith, Auburndale.
Rev. Samuel Bowker, Ballardvale.
A. A. Hunt, Barre Plains.
Rev. Edwin Smith, Bedford.
Rev. P. W. Lyman, Belchertown.
Rev. W. A. Houghton, Berlin.
Rev. Thco. J. Clark, Bernardstown.
F. W. Choate, Beverly.
O. T. Lanphear, D.D., Beverly.
Rev. W. E. Strong, Beverly.
Rev. L. M. Pierce, Blackstone.
H. E. Abbott, Brookline.
Reuen Thomas, D.D., Brookline.
Rev. L. H. Angier, Boston.
Rev. George M. Boynton, Boston.
Rev. Daniel Butler, Boston.
Rev. J. B. Clarke, Boston.
Joseph Cook, Boston.
Rev. L. Z. Ferris, Boston.
A. P. Foster, D.D., Boston.

Rev. G. A. Gordon, Boston.
Rev. David Gregg, Boston.
Alpheus H. Hardy, Boston.
Hamilton A. Hill, Boston.
Rev. R. B. Howard, Boston.
Rev. F. A. Kasson, Boston.
Rev. W. H. Leavell, Boston.
Rev. S. S. Mathews, Boston.
W. H. Noyes, Boston.
S. Braina d Pratt, Boston.
Henry H. Proctor, Boston.
E. A. Studley, Boston.
Jeremiah Taylor, D.D., Boston.
Rev. D. W. Waldron, Boston.
Rev. G. A. Perkins, Boxboro'.
Rev. R. R. Kendall, Boxford.
W. S. Alexander, D.D., Cambridge.
Rev. D. N. Beach, Cambridge.
Rev. Asa Bullard, Cambridge.
Alexander McKenzie, D.D., Cambridge.
Rev. W. A. Mandell, Cambridge.
Rev. George A. Tewksbury, Cambridgeport.
Rev. John E. Wheeler, Cambridgeport.
Rev. John Haven, Charlton.
I. P. Langworthy, D.D., Chelsea.
Rev. E. B. Clark, Chicopee.
Rev. William E. Dickinson, Chicopee Falls.
Rev. R. P. Hibbard, Chicopee Falls.
Marshall Pease, Chicopee Falls.
E. P. Burgess, Dedham.
Rev. J. B. Seabury, Dedham.
A. Hazen, D.D., Deerfield.
Rev. F. R. Abbe, Dorchester.
Rev. John W. Ballantine, Dorchester.
Rev. S. P. Fay, Dorchester.
Thomas Knapp, Dorchester.
Rev. E. C. Ewing, Danvers.
William P. Perkins, Danvers.
Rev. C. B. Rice, Danvers.
Rev. W. T. Briggs, East Douglas.
Rev. James Wells, East Douglas.
Rev. W. F. Bacon, Easthampton.
Rev. Calvin Keyser, South Egremont.
Rev. C. A. Savage, Enfield.
Rev. W. K. Vaill, Enfield.
Rev. Temple Cutler, Essex.
W. W. Adams, D.D., Fall River.
Rev. S. G. Wood, Fall River.
Rev. H. K. Craig, Falmouth.
Rev. J. M. R. Easton, Fitchburg.
Rev. E. G. Cobb, Florence.
Rev. A. E. Tracy, Foxboro'.
Rev. L. R. Eastman, Jr., Framingham.
R. L. Day, Framingham, South.
Rev. A. J. Dutton, Framingham, South.
Rev. W. R. Eastman, Framingham, South.
Rev. G. E. Lovejoy, Franklin.
Rev. George F. Walker, Freetown.
Rev. Levi Rodgers, Georgetown.
Rev. W. D. Brown, Gilbertville.
Rev. S. Hayward, Globe Village.
Rev. Solomon Clark, Goshen.
Rev. B. A. Robie, Grafton.
S. M. Cook, Granby.
Rev. T. O. Rice, West Granville.
Rev. A. G. Loomis, Greenfield.
Rev. E. P. Blodgett, Greenwich.
John F. Robbins, Groton.
Rowland Ayres, D.D., Hadley.
Rev. R. M. Woods, Hatfield.
E. B. Foster, Hardwick.
Rev. C. M. Pierce, Hardwick.
Rev. J. N. Lowell, Haverhill.
Rev. H. Seymour, Hawley.
C. D. Waite, Haydenville.
Rev. J. H. Laird, Hinsdale.
Rev. O. S. Dean, Holbrook.
Farrington Holbrook, Holbrook.
E. Russell, D.D., Holbrook.
Rev. E. A. Reed, Holyoke.
Rev. E. J. Giddings, Housatonic.
Rev. M. H. Hitchcock, Hubbardston.
Rev. W. F. Avery, Huntington.
Rev. A. H. Johnson, Hyde Park.
Rev. E. Dawes, Lakeville.
Rev. A. P. Marvin, Lancaster.
Rev. Clark Carter, Lawrence.
E. A. Bradley, Lee.
Rev. Samuel Hopley, Lee.
L. S. Rowland, D.D., Lee.
Rev. A. H. Cooledge, Leicester.
L. D. Thurston, Leicester.
Alonzo White, Leicester.
E. J. Marsh, Leominster.
William H. Mason, Lexington.
Rev. H. J. Richardson, Lincoln.
Rev. J. C. Staples, Littleton.
Thomas P. Carlton, Longmeadow.
Rev. Charles Peabody, Longmeadow.
Rev. S. W. Adriance, Lowell.
Rev. M. P. Dickey, Ludlow.
Rev. Simeon Miller, Ludlow Centre.
Rev. H. L. Brickett, Lynn Centre.
Rev. T. C. Pease, Malden.
Eleazar Boynton, Medford.
Milton M. Fisher, Medway.
Rev. R. K. Harlow, Medway.
T. F. Mahr, Medway.
H. P. Sanford, Medway.
Rev. J. L. Ewell, Millbury.
Rev. G. A. Putnam, Millbury.
Rev. S. L. Bell, Marblehead.
Rev. J. A. Woodhull, Middlefield.
Rev. A. K. Teele, Milton.
Edward F. Morris, Monson.
Edward L. Morris, Monson.
F. N. Peloubet, D.D., Natick.
Rev. John Colby, Natick, South.
R. V. C. Emerson, Newton.
Edwin Holman, Newton.
Rev. Pleasant Hunter, Newtonville.
W. F. Slocum, Newtonville.

Rev. M. C. Ayres, Newton Highlands.
Rev. G. G. Phipps, Newton Highlands.
W. C. Strong, Newton Highlands.
William Bosworth, West Newton.
Rev. H. J. Patrick, West Newton.
W. P. Haskell, North Brookfield.
C. W. Nutting, North Brookfield.
Rev. J. W. Lane, North Hadley.
Rev. George E. Fisher, North Amherst.
Rev. J. H. Childs, Northbridge.
L. Clark Seelye, D.D., Northampton.
Rev. R. S. Underwood, Northampton.
Rev. M. S. Dudley, North Wilbraham.
Charles H. Coffin, Newburyport.
F. E. Coffin, Newburyport.
Rev. P. S. Hulbert, Newburyport.
Rev. W. H. Woodwell, Newburyport.
Rev. A. R. Plumer, New Salem.
Rev. James P. Lane, Norton.
Rev. H. W. Pope, Palmer.
Rev. David Shurtleff, Petersham.
S. E. Parker, Reading.
Rev. Charles Scott, Reading.
Rev. George H. Tilton, Rehoboth.
John Pike, D.D., Rowley.
Rev. A. G. Beebe, Southwick.
Rev. H. C. Fay, West Somerville.
Edward Foster, West Somerville.
Rev. E. S. Tead, Somerville.
David Choate, Salem.
Rev. D. W. S. Clark, Salem.
Rev. Frank H. Allen, Shrewsbury.
Rev. Joseph Danielson, Southbridge.
Rev. Austin Dodge, South Dennis.
Rev. W. D. L. Love, South Hadley.
Rev. W. S. Hawkes, South Hadley Falls.
Rev. L. H. Cone, Springfield.
Rev. Henry Cooley, Springfield.
A. F. Cowles, Springfield.
Clarence R. Gale, Springfield.
Rev. G. H. Griffin, Springfield.
Rev. Aldin Grout, Springfield.
J. W. Hitchcock, Springfield.
Rev. L. S. Hobart, Springfield.
Rev. L. B. Marsh, Springfield.
D. W. Montague, Springfield.
Rev. J. F. Morgan, Springfield.
W. Rockwell, Springfield.
Rev. E. G. Selden, Springfield.
Rev. F. M. Sprague, Springfield.
Rev. W. W. Curtis, West Stockbridge.
Rev. M. L. Richardson, Sturbridge.
Rufus Smith, Sunderland.
Rev. George A. Jackson, Swampscot.
Rev. H. P. De Forest, Taunton.
Rev. George H. Reed, Taunton.
Rev. E. W. Allen, East Taunton.
Rev. C. W. Luck, Topsfield.
Rev. D. D. Tappan, Topsfield.
H. B. Anderson, Ware.
W. L. Brackenbridge, Ware.
Rev. A. T. Perry, Ware.
John Yale, Ware.
W. B. Yale, Ware.
Rev. Calvin Terry, North Weymouth.
Rev. W. W. Parker, West Boylston.
Rev. G. H. Morss, West Warren.
Rev. J. M. Lord, Weymouth.
Rev. W. D. Leland, North Weymouth.
William R. Hill, Wilkinsonville.
William A. Hawks, Williamsburgh.
J. H. Dennison, D.D., Williamstown.
Lyman Whiting, D.D., South Williamstown.
Rev. C. R. Seymour, Winchester.
C. E. Sewell, Winchester.
Orlando Mason, Winchendon.
Rev. M. S. Howard, Wilbraham.
Rev. E. P. Wilson, Watertown.
Rev. F. J. Marsh, Walpole.
Rev. C. C. Watson, Wareham.
H. B. Braman, Wayland.
Rev. D. R. Atkins, Worcester.
Rev. Albert Bryant, Worcester.
Rev. H. T. Cheever, Worcester.
Rev. W. V. W. Davis, Worcester.
Rev. H. T. Fuller, Worcester.
L. P. Goddard, Worcester.
A. D. Howland, Worcester.
Charles A. Lincoln, Worcester.
H. B. Lincoln, Worcester.
Daniel Merriman, D.D., Worcester.
Rev. W. T. Sleeper, Worcester.
E. P. Smith, Worcester.
S. C. Smith, Worcester.
Rev. C. M. Southgate, Worcester.

Rhode Island.

William H. Bell, Bristol.
Rev. W. D. Hart, Little Compton.
Rev. F. F. Emerson, Newport.
Rev. Alex. McGregor, Pawtucket.
Rev. J. J. Wooley, Pawtucket.
Rev. O. P. Emerson, Peacedale.
Rev. H. A. Blake, Providence.
Daniel Day, Providence.
W. F. Pitkin, Providence.
Rev. J. P. Root, Providence.
Rev. C. M. Perry, Slatersville.
Rev. George L. Clark, Westerly.
Rev. E. S. Gould, Woonsocket.

Connecticut.

Rev. D. J. Bliss, Abington.
Rev. H. C. Woodruff, Black Rock.
Rev. E. K. Holden, Bridgeport.
Horace C. Hovey, D.D., Bridgeport.
Rev. L. H. Barber, Bolton.
Rev. Charles W. Shelton, Birmingham.
George W. Shelton, Birmingham.
Rev. C. W. Park, Birmingham.
Rev. Henry P. Bake, Branford.
Rev. A. Gardner, Buckingham.

Rev. E. S. Beard, Brooklyn.
Rev. Frederick Alvord, Canton Centre.
Rev. C. E. Griggs, Chaplin.
J. W. Griggs, Chaplin.
Rev. Francis Williams, Chaplin.
Rev. Thomas A. Emerson, Clinton.
Rev. B. G. Northrop, Clinton.
S. Backus, Colchester.
Rev. F. D. Avery, Columbia.
Rev. A. J. Quick, South Coventry.
Rev. H. G. Marshall, Cromwell.
J. H. Bailey, Danielsonville.
Rev. James Dingwell, Danielsonville.
John Waldo, Danielsonville.
Rev. W. H. Knouse, Deep River.
Philo Bevin, East Hampton.
Rev. Daniel J. Clark, East Haven.
Rev. Howard Billman, East Windsor.
P. L. Blodgett, East Windsor.
Rev. John G. Baird, Ellington.
J. M. Talcott, Ellington.
C. D. Hawley, Farmington.
H. D. Hawley, Farmington.
Frederick C. Jones, Farmington.
H. E. Hart, Franklin.
Rev. D. A. Strong, East Granby.
Rev. Daniel B. Lord, Goshen.
Rev. C. H. Peck, Griswold.
Rev. E. C. Porter, Greenwich.
Rev. George W. Banks, Guildford.
Rev. E. M. Vittum, Guildford.
Rev. Lucius Curtis, Hartford.
Rev. George Dalton, Hartford.
Rev. F. S. Hatch, Hartford.
Rev. W. D. Love, Jr., Hartford.
Rev. G. E. Sanborn, Hartford.
Charles Talcott, Hartford.
Rev. Graham Taylor, Hartford.
Rev. J. H. Twitchell, Hartford.
Rev. M. Knight, East Hartford.
Rev. H. B. Roberts, West Hartford.
A. G. Bevin, East Hampton.
Rev. S. McCall, East Haddam.
Rev. W. H. Beard, South Killingly.
Rev. O. D. Hine, South Killingly.
Rev. H. M. Kellogg, Lebanon.
Rev. Charles Lymington, Litchfield.
Rev. W. E. B. Moore, North Madison.
Rev. S. W. Robbins, Manchester.
Rev. C. S. Sherman, Manchester Green.
Rev. K. B. Glidden, Mansfield Centre.
Rev. H. M. Vaill, Marlborough.
Rev. C. H. Williams, Meriden.
Rev. P. M. Snyder, Middletown.
Rev. L. H. Higgins, Mt. Carmel.
Rev. H. S. Brown, Mystic Bridge.
Rev. John Allendar, New Haven.
L. O. Brastow, D.D., New Haven.
Charles F. Clarke, New Haven.
Rev. S. H. Lee, New Haven.
Rev. S. J. M. Merwin, New Haven.
T. P. Merwin, New Haven.
Rev. J. C. Meserve, New Haven.
T. T. Munger, D.D., New Haven.
Richard E. Rice, New Haven.
Newman Smyth, D.D., New Haven.
George B. Stevens, New Haven.
H. A. Street, New Haven.
J. E. Twitchell, D.D., New Haven.
Rev. W. T. Reynolds, North Haven.
Rev. R. P. Stanton, Norwich.
Rev. A. L. Love, Putnam.
Franklin Payne, Portland.
Rev. R. H. Gidman, Preston.
Rev. H. T. Arnold, Plainfield.
Rev. J. O. Barrows, Newington.
Rev. W. F. Blackman, Naugatuck.
Rev. J. P. Hoyt, Newtown.
Rev. M. B. Boardman, New Britain.
David N. Camp, New Britain.
S. L. Blake, D.D., New London.
H. C. Peck, Northfield.
W. B. Clarke, Norwichtown.
Rev. S. B. S. Bissell, Norwalk.
Rev. B. W. Bacon, Old Lyme.
Rev. W. J. Jennings, Redding.
Rev. G. A. Bryan, Scotland.
Rev. A. L. Clark, Simsbury.
Rev. J. R. Bourne, Sharon.
Rev. Bernard Paine, Saybrook.
Rev. C. J. Hill, Southington.
Rev. F. L. Stevens, Southington.
Rev. S. M. Keeler, South Britain.
Rev. W. H. Gilbert, South Norwalk.
Rev. James H. Ross, South Norwalk.
Edwin Talcott, South Windsor.
Rev. J. S. Ives, Stratford.
Rev. T. S. Robie, Stratfordville.
Rev. J. P. Hawley, Stafford Springs.
Rev. W. H. Holman, Southport.
E. A. Russell, Suffield.
Rev. James W. Spelman, Suffield.
Rev. Charles Van Norden, Suffield.
Rev. C. S. Lane, Unionville.
Rev. N. J. Squires, West Haven.
C. L. Hickox, Washington.
Rev. George A. Pelton, Watertown.
A. Chandler, Woodstock.
Rev. Daniel Phillips, Wapping.
Rev. G. C. Wilson, Windsor.
Rev. L. W. Hicks, Wethersfield.
Rev. H. N. Kinney, Winsted.
Rev. J. L. R. Wyckoff, Woodbury.
George R. Hyde, Yantic.

New York.

Rev. Silas McKinney, Auburn.
Herman C. Riggs, D.D., Binghampton.
Julius Davenport, Brooklyn.
Edward P. Ingersoll, D.D., Brooklyn.
Rev. S. L. Loomis, Brooklyn.

Rev. Albert J. Lyman, Brooklyn.
Edward S. Parson, Brooklyn.
George F. Pentecost, D.D., Brooklyn.
Rev. E. P. Thwing, M.D., Brooklyn.
D. Torrey, D.D., Cazenovia.
W. M. Johnson, D.D., Cohoes.
Rev. E. O. Tade, Coney Island.
Rev. W. J. Peck, Corona.
Rev. E. H. Martin, Dansville.
Rev. Thomas Wilson, Eaton.
Rev. R. R. Davis, Fairport.
Rev. W. E. Park, Gloversville.
Webster Belden, D.D., Guilderland.
C. Hitchcock, Homer.
Benjamin Durham, Mount Vernon.
Edmund L. Champlin, New York City.
H. B. Elliot, D.D., New York City.
E. W. Gilman, D.D., New York City.
William Kincaid, D.D., New York City.
S. M. Minasian, New York City.
W. W. Rand, D.D., New York City.
John H. Washburn, New York City.
Rev. J. H. Butler, Phœnix.
Rev. W. Spalding, Poughkeepsie.
Rev. D. Whaley, Riverhead.
H. M. Dixon, Smyrna.
C. C. Creegan, D.D., Syracuse.

New Jersey.

Rev. Thomas Carter, Boonton.
Rev. F. B. Pullan, East Orange.
Rev. R. G. Greene, Orange.
Rev. W. F. Whitaker, Orange.
Robert H. Thayer, South Orange.
S. W. Boardman, D.D., Stanhope.
P. W. Lyon, Summit.

Pennsylvania.

Rev. Edward Webb, Oxford.
Charles Burnham, Philadelphia.

Maryland.

Rev. W. F. Slocum, Baltimore.

District of Columbia.

S. M. Newman, D.D., Washington.

South Carolina.

Rev. Richard Knight, Barnwell.

Florida.

Rev. P. B. Fisk, Altamonte.

Illinois.

Simeon Gilbert, D.D., Chicago.
Rev. H. L. Hammond, Chicago.
G. S. F. Savage, D.D., Chicago.
Rev. Roger M. Sargent, Sandoval.
Rev. R. O. Post, Springfield.
Rev. C. C. Warner, La Salle.

Michigan.

Rev. W. W. Lyle, Bay City.
Rev. W. H. Davis, Detroit.

Minnesota.

F. W. Anderson, St. Paul.

Ohio.

Rev. W. H. Warren, Cincinnati.
G. R. Leavitt, D.D., Cleveland.
L. P. Mellen, Cleveland.
Washington Gladden, D.D., Columbus.
Rev. Charles Cutler, Lexington.

Iowa.

Rev. Julius A. Reed, Davenport.
William M. Brooks, D.D., Tabor.

Colorado.

Rev. George N. Marden, Colorado Springs.

California.

Samuel A. Chapin, San Francisco.

MISSIONARIES PRESENT.

H. N. Barnum, D.D., Turkey.
Rev. William F. English, Turkey.
W. A. Farnsworth, D.D., Turkey.
Rev. H. C. Haskell, Bulgaria.
Rev. John Howland, Mexico.
DeWitt C. Jencks, Japan.
Rev. C. W. Kilbon, Zulu.
Rev. L. O. Lee, Turkey.
Rev. J. H. Pettee, Japan.
Rev. James H. Roberts, North China.
Rev. C. A. Stanley, North China.
George W. Wood, D.D., Turkey.

Vice-President Blatchford took the chair; the hymn, "Jesus, we look to thee," was sung, and prayer was offered by Prof. F. W. Fisk, D.D., of Chicago.

Rev. E. N. Packard, of Syracuse, N. Y., was elected Assistant Recording Secretary.

The material portions of the Minutes of last year were read.

The President appointed the following Committees: —

Committee of Arrangements. — M. Burnham, D.D., Rev. E. G. Selden, C. E. Brown, Esq., Charles H. Barrows, Esq., and Rev. Orville Reed.

Committee on Nominations. — L. H. Cobb, D.D., G. S. F. Savage, D.D., and Hon. Horace Fairbanks.

Secretary Alden read the Report of the Prudential Committee on the Home Department.

Prayer was offered by Pres. Julius H. Seelye, D.D.

By vote the President was authorized to appoint the Business Committee to-morrow morning instead of at this session, as required by the rules.

Treasurer L. S. Ward presented the summary of his report with the certificate of the Auditors.

After notices by the Committee of Arrangements, a hymn was sung, and adjournment taken to half-past seven o'clock in the evening.

TUESDAY EVENING.

The Vice-President took the chair at half-past seven o'clock. The hymn, "I love thy kingdom, Lord," was sung, and prayer was offered by Pres. W. W. Patton, D.D., of Washington, D. C. The sermon was preached by Rev. F. A. Noble, D.D., of Chicago, on the text, Luke 11: 2: "Thy kingdom come."

Prayer was offered by Rev. Geo. A. Tewksbury, and adjournment taken to nine o'clock Wednesday morning.

WEDNESDAY MORNING.

The Vice-President took the chair at nine o'clock, a hymn was sung, and prayer was offered by Prof. Geo. P. Fisher, D.D.

The Minutes of yesterday's session were read and approved.

The President appointed as the Business Committee: C. F. Gates, Esq., G. Henry Whitcomb, Esq., W. S. Smart, D.D., Rowland Hazard, Esq., Rev. J. W. Harding.

The Committee on Nominations reported a list of Committees, and the report was accepted and the Committees appointed as follows: —

Committee on Treasurer's Report. — Samuel Johnson, Esq., James W. Scoville, Esq., John H. Washburn, Esq., Hon. John G. Foote, Hon. Robert R. Bishop, Roland Mather, Esq., and Royal C. Taft, Esq.

Committee on Place and Preacher. — Arthur Little, D.D., W. H. Fenn, D.D., Rev. Edward M. Williams, Rev. T. W. Jones, Philo R. Hurd, D.D., Ralph Emerson, Esq., Samuel Holmes, Esq.

Committee on Home Department. — Prof. G. N. Boardman, D.D., Prof. G. P. Fisher, D.D., A. B. Robbins, D.D., Pres. M. H. Buckham, D.D., G. R. Leavitt, D.D., Hon. Edwin S. Jones, John N. Stickney, Esq.

Secretary Smith read the Annual Survey of the Missions relating to China, Africa, and the Pacific Islands.

Announcement was made of the sudden death on the platform of Hon. William B. Washburn, of Massachusetts. Prayer was offered by Pres. S. C. Bartlett, D.D.

Secretary Clark read the Annual Survey of the Missions relating to Turkey, India, Japan, and Papal Lands. Prayer was offered by Rev. Edward M. Williams, of Minnesota.

At half-past ten o'clock devotional services were introduced under the conduct of Geo. F. Pentecost, D.D. Part was taken in these services by E. B. Webb, D.D., Rev. Mr. Sewall, J. W. Chickering, D.D., S. J. Humphrey, D.D., Rev. O. S. Dean, and others.

At eleven o'clock Vice-President Blatchford took the chair, and the following resolution was offered by A. H. Quint, D.D., and referred under the rules to the Business Committee.

Resolved, That a committee of seven be appointed to report at the next Annual Meeting a rearranged and codified draft of the by-laws and rules of the Board; reporting also in a separate form such amendments as may seem desirable to the committee.

Communications were received from the Central North Conference of Ohio, and the Convention of the Congregational churches of Wisconsin, and they were read.

The report of the Prudential Committee on the matter of councils, under the instructions given at the last Annual Meeting, was read by Secretary Smith and made the special order for the afternoon.

Adjournment was taken to two o'clock.

WEDNESDAY AFTERNOON.

Vice-President Blatchford took the chair at two o'clock. A hymn was sung, and prayer was offered by Rev. Moses Smith.

The Nominating Committee reported the following Committees, and the report was accepted and the several Committees appointed: —

On the Turkish Missions. — Selah Merrill, D.D., Edwin E. Bliss, D.D., Cyrus Hamlin, D.D., Alexander McKenzie, D.D., Rev. J. W. Backus, C. F. Gates, Esq., J. S. Wheelright, Esq.

On Missions to Papal Lands. — Lyman Abbott, D.D., Rev. C. H. Daniels, Rev. G. A. Gordon, E. W. Gilman, D.D., E. P. Thwing, M.D., J. K. Scarborough, Esq., Hon. Francis C. Sessions.

On the China Missions. — Pres. James H. Fairchild, D.D., A. L. Chapin, D.D., C. M. Lamson, D.D., J. W. Strong, D.D., Rev. B. G. Northrop, Wm. H. Rice, Esq., Samuel A. Chapin, Esq.

On the Japan Missions. — Israel E. Dwinell, D.D., Rev. George M. Boynton, Rev. D. N. Beach, C. C. Creegan, D.D., L. O. Brastow, D.D., Chas. H. Case, Esq., John W. Noyes, Esq.

On the African Missions. — Simeon Gilbert, D.D., Lewis Grout, D.D., Rev. C. F. Thwing, Rev. S. McCall, Rev. W. E. Park, F. O. Presbrey, M.D., John N. Denison, Esq.

On Missions in India and Ceylon. —Noah Porter, D.D., A. H. Quint, D.D., Geo. F. Magoun, D.D., Newman Smyth, D.D., Israel P. Warren, D.D., Amasa Woolson, Esq., C. H. Bull, Esq.

On Missions to the Pacific Islands. — Geo. L. Walker, D.D., A. J. F. Behrends, D.D., H. C. Haydn, D.D., Rev. H. J. Patrick, Rev. Julius A. Reed, Z. Styles Ely, Esq., Rowland Hazard, Esq.

Committee to Nominate Officers. — E. P. Goodwin, D.D., J. G. Vose, D.D., Nathaniel A. Hyde, D.D., Israel W. Andrews, D.D., James W. Cooper, D.D., James P. Wallace, Esq., Philip L. Moen, Esq.

Noah Porter, D.D., moved to refer the report of the Prudential Committee on the matter of councils to the Committee on the Home Department. The motion was lost by a vote of 49 to 91.

The report of the Prudential Committee was accepted, and the final sentence, as follows: "The Prudential Committee deem the measure submitted for their consideration inexpedient," was adopted by a vote of 110 to 19, after debate participated in by Pres. W. W. Patton, D.D., Samuel H. Potter, Esq., Prof. Samuel Harris, D.D., Cyrus Hamlin, D.D., Z. Eddy, D.D., A. H. Quint, D.D., John E. Todd., D.D., Rev. Joseph Cook, Geo. F. Pentecost, D.D., Z. Styles Ely, Esq., Rev. W. P. Fisher, Prof. Egbert C. Smyth, D.D., and by Wm. E. Merriman, D.D., who offered the following amendment as an addition: —

"But this Board does not discredit the results of councils as representing the doctrinal judgments and fellowship of Congregational churches";

which amendment, after remarks by Z. Eddy, D.D., A. J. F. Behrends, D.D., Geo. F. Magoun, D.D., and F. A. Noble, D.D., was rejected.

Adjournment was taken to seven o'clock.

WEDNESDAY EVENING.

Vice-President Blatchford took the chair at seven o'clock. A hymn was sung, and prayer was offered by Gen. E. Whittlesey, of Washington, D. C.

The following minute was introduced by J. L. Jenkins, D.D., at the request of the President, and adopted by a rising vote: —

The almost instantaneous death of Hon. Wm. B. Washburn upon the platform, at the morning session, is not only a serious and startling reminder that we may be called hence at any moment, suddenly; it also draws our entire sympathy to his household. The members of the Board respect the sanctity with which sorrow invests a home, and would not obtrude upon it. They cannot withhold an expression of the esteem in which they held their late associate, and of the true sympathy they feel for his widow and children. They rejoice with them in the honorable and useful career of husband and father, in the confidence that his is the enduring remembrance of the righteous, in his painless laying off of the corruptible and mortal, and in his swift passage into fulness of life. The members of the Board commend the family of their late associate to the God of all comfort, praying him to uphold and cheer, and finally to reunite all in the presence of Him in whose right hand are pleasures forevermore.

Brief addresses were made by Rev. Geo. E. Post, M.D., of the Presbyterian Mission to Syria, W. S. Aubrey, D.D., of London, and Hon. Chester Holcombe, late Secretary of Legation at Peking, China. Prayer was offered by A. J. F. Behrends, D.D.

An address was made by Alexander McKenzie, D.D.

Unanimous permission was given to introduce the following resolution, which was adopted: —

Resolved, That a committee of six be appointed to represent the Board at the funeral of the late ex-Governor Wm. B. Washburn.

The committee was appointed as follows: The Vice-President, Secretary Smith, Hon. Wm. Hyde, A. L. Williston, Esq., Rev. J. L. Jenkins, and C. C. Burr, Esq.

An address was made by Richard S. Storrs, D.D.; the benediction was pronounced by Pres. H. Q. Butterfield, D.D., and adjournment taken to nine o'clock on Thursday.

THURSDAY MORNING.

The Vice-President took the chair at nine o'clock. A hymn was sung and Scripture read. Prayer was offered by Rev. G. A. Gordon.

The Minutes of yesterday were read and approved.

The Committee on Place and Preacher made a partial report, presenting the following suggestion from the Prudential Committee in reference to the matter of entertainment at future Annual Meetings, which was adopted: —

The Board will hereafter welcome invitations for the Annual Meeting from places where provision can be made for the entertainment of those who may be in attendance from abroad, at the expense of the guests themselves, at hotels and boarding-houses. No invitation to be expected for free entertainment except so far as it may be the pleasure of inviting friends in behalf of a few persons, probably not exceeding two or three hundred, including missionaries and assistant missionaries of the Board, theological students, officers of the Woman's Boards, also Corporate Members and their wives, so far as these may not prefer to provide for themselves. It is hoped that by this method the offer of free entertainment may not be to any degree burdensome to those who extend it, and that there will be very little other expense connected with the care of the meeting.

Should this suggestion meet the approval of the Committee on Place and Preacher, it is desirable that that committee should so report to the Board as early as possible at the meeting at Springfield (with the consent, of course, of the Business Committee), in order that this action of the Board, if it be adopted, may be given to the public by itself, without reference to any particular place from which an invitation may be received.

The Business Committee reported the resolution presented by Rev. Dr. Quint concerning a revision of the rules of the Board, and the resolution was adopted.

The Committee on the Japan Mission reported through Prof. Israel E. Dwinell, D.D., and the report was accepted.

The Commitee on Papal Lands reported through E. W. Gilman, D.D., and the report was accepted.

The Committee on the Pacific Islands reported through G. L. Walker, D.D., and the report was accepted, and the following resolution presented by the committee was adopted: —

The American Board has learned with surprise and indignation of the unjust arrest and imprisonment of Rev. E. T. Doane, missionary of the Board at Ponape, in April last, and of the interruption of work in the Micronesian Mission which has followed upon the establishment of Spanish authority on Ponape.

It recalls with devout thanksgiving the wonderful results of thirty-five years of Christian work in those islands; the gathering of nearly fifty churches with 5,300 members — a greater number of communicants than are found in any other mission under its care; the establishment of six high schools for the training of native preachers and teachers and of forty common schools, with more than 2,800 pupils; and the transformation of the people from naked and warlike savages to orderly, peaceful, and industrious communities. In view of the interference of the local Spanish authorities with all this work, and of the violent treatment of Rev. Edward T. Doane, against all reason and national right, it calls on the government for the most prompt and energetic action to obtain reparation for wrongs already endured, and especially to procure ample protection for the missionaries and the prosecution of their beneficent work for the future; and it assures to the government, in these measures, the endorsement of the nation and of the Christian world.

The Committee on the Home Department reported through Prof. George N. Boardman, D.D., offering the following resolutions: —

1. That we consider it a reason for profound gratitude to God that so much of enthusiastic devotion to the cause of missions has been awakened among the young men and young women of our land, and that this Board has been so amply sustained in its demand for funds and for laborers.

2. That the Board adheres to the position taken at the last Annual Meeting at Des Moines concerning the doctrine of future probation, reaffirms its utterances made at that time, and accepts the interpretation of the Prudential Committee as the true interpretation of its action.

3. That we recommend to the Prudential Committee an unabated carefulness in guarding the Board from any committal to the approval of that doctrine.

This report was signed by George N. Boardman, A. B. Robbins, George R. Leavitt, E. S. Jones, and J. N. Stickney.

The minority of the committee presented a report signed by George P. Fisher and M. H. Buckham, and offering the following resolutions as a substitute for the resolutions offered by the committee: —

1. The Board reaffirms the position that neither it nor its Prudential Committee is in any sense a theological court to settle doctrinal points of belief.

2. The Board also specially approves and commends the statement of the manual for missionary candidates, that "It is a glorious fact that the points which constitute emphatically the message of missionaries to the heathen are those in which all evangelical bodies mainly agree;" and it would have its missionaries always remember that they are sent to preach and teach these essential truths of Christianity.

3. The missionaries of this Board shall have the same right of private judgment in the interpretation of God's Word, and the same freedom of thought and speech, as are enjoyed by their ministerial brethren in this country. In the exercise of their rights they should have constant and careful regard to the work of their associates and to the harmony and effectiveness of the missions in which they labor.

4. All persons otherwise well qualified are to be regarded as acceptable candidates for missionary appointment who heartily receive the fundamental truths of the gospel held in common by the churches sustaining this Board, and ascertained by their actual usages.

J. N. Stickney of the committee also assented to these resolutions of the minority.

Discussion followed, in which Rev. H. T. Cheever, Prof. George P. Fisher, D.D., Prof. George N. Boardman, D.D., E. P. Parker, D.D., W. M. Taylor, D.D., and George L. Walker, D.D., participated.

Adjournment was taken to the afternoon.

THURSDAY AFTERNOON.

Vice-President Blatchford took the chair at two o'clock. A hymn was sung, and prayer was offered by Thomas Laurie, D.D.

The President appointed as the Committee called for by Dr. Quint's resolution on rules of procedure: A. H. Quint, D.D., Hon. R. R. Bishop, Hon. A. C. Barstow, Secretary N. G. Clark, D.D., E. E. Strong, D.D., Hon. Arthur W. Tufts, and S. B. Capen, Esq.

A. H. Quint, D.D., moved that the election of officers be the order of business at four o'clock, and it was so ordered.

The debate on the resolutions reported by the minority of the Committee on the Report of the Home Department was resumed, and remarks made by A. J. F. Behrends, D.D., Rev. Geo. A. Gordon, and E. P. Goodwin, D.D. At this point, on motion of A. H. Quint, D.D., further addresses in this debate were limited to fifteen minutes each. The debate was resumed by Alexander McKenzie, D.D., Geo. F. Pentecost, D.D., and Ralph Emerson, Esq.

Telegraphic salutations were received from the Woman's Foreign Missionary Society of the Methodist Episcopal Church, in session in New Haven, Conn., and an answer was sent. On motion of A. H. Quint, D.D., the Committee on Nomination of New Corporate Members was permitted to report.

Rev. E. N. Packard. from the Committee on New Members, presented a resolution accepting the resignation of James H. Means, D.D., of Massachusetts, and of Hon. W. W. Hoppin, of Rhode Island, which was adopted and the resignations were accepted.

The committee further reported the following names for Corporate Members: Geo. F. Pentecost, D.D., Brooklyn, N. Y.; Thomas B. McLeod, D.D., Brooklyn, N.Y.; John F. Anderson, Jr., Esq., Brooklyn, N. Y.; John H. Washburn, Esq., New York City; Rev. Wm. E. Park, Gloversville, N. Y.; Roland Swift, Esq., Hartford, Conn.; Geo. R. Leavitt, D.D., Cleveland, Ohio; Arthur Little, D.D., Chicago, Ill.; Elijah Swift, Esq., Eau Claire, Wis.; Edward A. Studley, Esq., Boston, Mass.; Homer Merriam, Esq., Springfield, Mass.; Rev. Geo. A. Tewksbury, Cambridgeport, Mass.; Moses A. Herrick, Esq., Winchester, Mass.

To this list, on motion of M. McG. Dana, D.D., the name of Alexander McKenzie, D.D., of Cambridge, Mass., was added, and these persons were elected members of the Board.

The Committee on Officers reported through E. P. Goodwin, D.D., recommending that the Prudential Committee consist of ten members, and nominated a list of officers for the ensuing year.

J. G. Vose, D.D., in behalf of himself and J. W. Cooper, D.D., both of the committee, offered a minority report, proposing a list of names of persons as candidates for the several offices, and including a resolution that the Prudential Committee consist of eleven members, and moved this resolution as a substitute for the resolution of the committee. This motion was lost.

The recommendation of the Nominating Committee that the Prudential Committee consist of ten members was adopted.

It was voted that the number of Corresponding Secretaries be three.

The Minutes to this point were read and approved.

HENRY A. STIMSON,
Recording Secretary.

The Recording Secretary being obliged to leave, the Assistant Recording Secretary, Rev. Edward N. Packard, was chosen to take his place for the remainder of the meeting.

The report of the Committee on the Treasurer's Report was presented by Hon. R. R. Bishop and accepted.

The Committee on African Missions reported through Rev. Wm. E. Park, and the report was accepted.

The Board proceeded to the election of officers for the ensuing year, by ballot, and the following-named persons, who had been nominated by the Committee on Officers, were elected for the respective offices, namely:—

President.

RICHARD S. STORRS, D.D., LL.D.

Vice-President.

ELIPHALET W. BLATCHFORD, Esq.

Prudential Committee.

AUGUSTUS C. THOMPSON, L.
EZRA FARNSWORTH, Esq.
Hon. JOSEPH S. ROPES.
EDWIN B. WEBB, D.D.
CHARLES C. BURR, Esq.
ELBRIDGE TORREY, Esq.
ALBERT H. PLUMB, D.D.
Hon. WILLIAM P. ELLISON.
EDWARD S. ATWOOD, D.D.
Rev. CHARLES A. DICKINSON.

Corresponding Secretaries.

NATHANIEL G. CLARK, D.D.
EDMUND K. ALDEN, D.D.
JUDSON SMITH, D.D.

Recording Secretary.

HENRY A. STIMSON, D.D.

Treasurer.

LANGDON S. WARD, Esq.

Auditors.

Hon. ARTHUR W. TUFTS, Esq.
JAMES M. GORDON, Esq.
JOSEPH C. TYLER, Esq.

Professor Fisher, of the Committee on the Report of the Home Department, obtained leave to amend his motion so that it should read as follows: "That the resolutions introduced by him should be substituted in place of sections 2 and 3 of those reported by the Committee on the Report of the Home Department."

This motion to amend was lost by a vote of 43 in favor and 95 against.

Pres. J. H. Seelye, D.D., moved to amend the resolutions of the Committee on the Home Department, substituting the following, namely:—

Resolved, That, declining to give specific instructions in respect of doctrinal questions, we hereby express our hope and confidence that the Prudential Committee and officers of this Board will so conduct its affairs as to guard the soundness of faith, efficiency of service of its missionaries, and to keep the unity of the churches, whose agents we are.

The motion was lost by a vote of 51 in favor and 89 against.

The resolutions of the Committee on the Home Department were then adopted. The Vice-President appointed H. M. Dexter, D.D., Wm. M. Taylor, D.D., and W. T. Eustis, D.D., a committee to wait on R. S. Storrs, D.D., LL.D., the President-elect, and inform him of his election. The Board then adjourned to meet in the City Hall after the administration of the Lord's Supper this evening in the First, South, Hope, and Memorial Churches.

THURSDAY EVENING.

After the communion services held in the several churches, the Vice-President took the chair at half-past eight P.M. A hymn was sung, the Scriptures were read and prayer offered by Rev. Dr. Robbins, of Iowa.

A telegram was read from the General Association of California, stating that special prayer was being offered by that body for the Board and its work.

Pres. S. C. Bartlett, D.D., made an address upon the life and services of Mark Hopkins, D.D., LL.D., the late President of the Board.

Addresses upon the services and character of the late Hon. Alpheus Hardy, long a member of the Prudential Committee and its presiding officer, were made by Ezra Farnsworth, Esq., Hon. Joseph S. Ropes, and E. B. Webb, D.D., associates of Mr. Hardy on the Prudential Committee.

Prayer was offered by Edward Hawes, D.D., of Vermont.

William M. Taylor, D.D., in behalf of the Committee to apprise the Rev. Dr. Storrs of his election as President of the Board reported that Dr. Storrs was present and introduced him to the Board.

Dr. Storrs addressed the Board, thanking them for the honor conferred upon him, giving his reasons for hesitating to accept the office tendered him, but expressing his willingness, if the Board would permit, to take the matter under consideration for a few weeks.

On motion of Dr. Taylor, it was voted that the request of Dr. Storrs for time to consider the acceptance of the Presidency be granted, and that he have the prayers of the Board for his guidance.

The benediction was pronounced by Pres. S. C. Bartlett, D.D.

Adjourned till nine A.M. Friday morning.

FRIDAY MORNING.

The Vice-President took the chair at nine o'clock. A hymn was sung, the Scriptures were read and prayer offered by Geo. F. Pentecost, D.D.

The Minutes up to this point were read and approved.

Rev. George M. Boynton, of Massachusetts, made a personal explanation.

A. H. Plumb, D.D., after remarks, offered the following resolution: —

Resolved, That agreeably to the well-known desire of the Secretaries and the Prudential Committee, a committee of seven shall be appointed by the President to examine into the organization of this Board, methods of administration, and the fundamental principles governing the action of its administration, and to report at the next Annual Meeting any changes in the organization or administration they may recommend.

Remarks were made upon the resolution by Pres. Noah Porter, D.D., Prof. E. C. Smyth, D.D., R. G. Hutchins, D.D., E. P. Parker, D.D., Prof. I. E. Dwinell, D.D., John E. Todd, D.D., and by F. A. Noble, D.D., who moved to lay the resolution on the table, and it was so voted.

The Vice-President appointed as a Committee to nominate new corporate members next year: R. G. Hutchins, D.D., Ohio; Ralph Emerson, Esq., Illinois; John H. Washburn, Esq., New York; Alexander McKenzie, D.D., Massachusetts; Arthur Little, D.D., Illinois; F. D. Ayer, D.D., New Hampshire; C. F. Thompson, Esq., Vermont.

The Committee on the Missions to India and Ceylon reported through Pres. Noah Porter, D.D., and the report was accepted.

The Committee on the China Missions reported by W. H. Rice, Esq., of Illinois, and the report was accepted.

Papers by Secretaries Clark, Smith, and Alden, which had been approved by the Prudential Committee for presentation, were accepted by the Board but not read, and it was voted that they be printed.

The Committee on Place and Preacher recommended that the next Annual Meeting be held at Cleveland, Ohio, and the recommendation was adopted.

The same committee reported also that President Timothy Dwight, D.D., of Yale College, having declined to serve as preacher next year, they recommended that the preacher in his place be N. J. Burton, D.D., of Connecticut, and Rev. Henry Hopkins, of Missouri, as alternate. The recommendation was adopted.

The committee also nominated the following local Committee of Arrangements for the next Annual Meeting, who were appointed: George R. Leavitt, D.D., Henry M. Ladd, D.D., Lucius F. Mellen, William B. Rogers, and Justin Snow, Esquires.

Addresses were made by Rev. John Howland, missionary in Mexico; Dr. E. E. Bliss and Dr. W. A. Farnsworth, missionaries in Turkey; and Rev. William F. English, now under commission to go to Turkey.

F. A. Noble, D.D., read a letter enclosing a contribution of one thousand dollars to the Board.

Addresses were made by Rev. C. W. Kilbon, of the Zulu Mission, and by Rev. L. S. Gates, of the Marathi Mission; Rev. Thomas S. Smith, of the Ceylon Mission; Rev. C. A Stanley, of the North China Mission; and Rev. J. H. Pettee, about to return to missionary work in Japan.

Mrs. C. T. Rand, of the Micronesian Mission, was presented to the Board.

H. N. Barnum, D.D., missionary in Turkey, made an address.

After remarks by Secretary Alden, prayer was offered by Rev. Moses Smith, specially in behalf of the missionaries of the Board.

The Business Committee offered the following resolutions: —

Resolved, That the thanks of the Board are hereby given: —

(1) To the Committee of Arrangements, whose labors have been so great and yet so successful in providing for the transaction of the business of the Board and the entertainment of the thousands gathered on this occasion.

(2) To the railroad companies for the reduction of fares and the running of extra trains, by which they have enabled many to attend the meeting and return daily to their homes in adjacent cities and villages, and for the coöperation of their officials with the Committee of Arrangements.

(3) To the press of the city for the very full and accurate reports of the procedings of the Board.

(4) To the hotels for their hearty coöperation and efforts in entertaining so great a multitude.

(5) To the churches and families of this city of all denominations, who in the spirit of Christian hospitality have been so willing to throw open the doors of their homes and hearts for the entertainment of strangers.

(6) To the churches of our own order which have so generously and cheerfully borne all the financial burdens.

The resolutions were adopted.

Letters were received from the following members, presenting excuse for absence: — Pres. J. B. Angell, LL.D., Hon. James W. Bradbury, Rev. Geo. H. White, Douglas Putnam, Esq., George B. Cheever, D.D., J. M. Schermerhorn, Esq., Hon. S. D. Hastings, Thatcher Thayer, D.D., George Mooar, D.D., H. S. DeForest, D.D., Edward P. Flint. Esq., E. G. Beckwith, D.D., H. L. Culver, Esq., Rev. Henry L. Hubbell, J. W. Hough, D.D., and Edwards A. Park, D.D.

An expression of thanks on behalf of the Board was made by Vice-President Blatchford.

Rev. M. Burnham, D.D., Chairman of the Committee of Arrangements, made response. The Minutes up to this point were read and approved. The benediction was pronounced by Cyrus Hamlin, D.D., and it was voted that the Seventy-eighth Annual Meeting of the American Board of Commissioners for Foreign Missions adjourn to meet next year on the first Tuesday of October, at Cleveland, Ohio.

EDWARD N. PACKARD,
Secretary, pro tem.

REPORTS OF COMMITTEES ON THE ANNUAL REPORT.

THE several sections of the Report of the Prudential Committee presented at the Annual Meeting were referred to Committees for consideration, and the reports of these Committees are here given, with abbreviation in some cases.

The Committee on the Treasurer's Report, Samuel Johnson, Esq., Chairman: —

The Committee to whom were referred the accounts of the Treasurer would report as follows: —

The receipts of the Board from donations and legacies received during the year ending August 31, 1887, have been $465,372.99, as against $491,438.95 received during the year ending August 31, 1886, a falling off of $26,065.96; and as against $508,491.61 received during the year ending August 31, 1885, a falling off of $43,118.62. The expenditures for all purposes during the year just closed have been $680,954.03, as against $659,667.20 in the year ending August 31, 1886, and $655,251.66 in the year ending August 31, 1885, the difference being taken from the Swett and Otis legacies received on previous years, and from interest on the Permanent Fund. In the present year the sum of $48,808.31 was so applied from the Otis legacy, and $154,319.96 from the Swett legacy.

The Committee find that the expenditures shown by the accounts of the Treasurer are certified to as correct by the Auditors, who have periodically examined the same, and they find that the investment of the funds of the Society now in hand has been judiciously and carefully made.

The Committee on the Report of the Home Department, Prof. G. N. Boardman, D.D., Chairman: —

The Report upon the Home Department is such as to afford much encouragement to the friends of missions. Forty-four persons — nine missionaries and 35 assistant missionaries — have been sent by the Board into the foreign field during the past year. This is 18 more than the average number for the past 12 years. Besides these new appointments 42 have returned to their former fields of labor after temporary rest in this country. There are still in the country several who have received appointment during the year and will soon enter on their work, so that 71 names have been added to the list of missionary laborers since our last Annual Meeting. It is reported that more than 40 years have elapsed since so large a reinforcement was received within a single year, and the number is more than twice the average of recent years.

The report concerning the funds of the Board is not so encouraging as that concerning the supply of missionaries, yet is not to be considered discouraging. There is still a balance in the treasury, but it has been secured by making large drafts upon the Swett and Otis bequests. It is gratifying to record that the contributions from the interior States have increased by more than $9,000, or, with the legacies, by more than $11,000. It may be assumed that the remarkable increase of missionary laborers will call forth a corresponding increase of funds.

About two thirds of the report before us is taken up with a presentation of the proceedings of the Prudential Committee in dealing with the applications of a few missionary candidates whose doctrinal views came under discussion. It is more than a third of a century since the following was publicly recognized as a principle on which the agents of the Board should act: —

"The contributors to the funds of the Board will hold the Prudential Committee responsible for seeing that no part of their contributions go for the propagation of error, either in doctrine or practice."

The Prudential Committee has long been governed by this principle. It has considered the doctrine of future probation, recently broached in this country, as erroneous and of a dangerous tendency. This Board, if its action at Des Moines at the last Annual Meeting may be taken as indicative of its sentiments, coincides with this view. Within the last two years several persons entertaining views favorable to that doctrine have made application for employment in the service of this Board. The correspondence and the narratives laid before us in the report show that the Committee has taken up each case by itself, treated each one with attention to details, and manifested an earnest desire to secure the services of able and cultivated men — for such the applicants undoubtedly are. It is our opinion that the Committee deserves high commendation for its faithfulness in this part of its work, and that in those cases in which the candidates failed to receive appointments the result was the only one consistent with the action of the Board concerning missionary appointments at its last Annual Meeting. It is inevitable that much should be left to the discretion of the Prudential Committee in the selection of laborers for missionary fields, but in the cases here reported the written statements of the candidates seem to justify the action of the Committee.

We recommend the adoption of the following resolutions: —

Resolved, First. That we consider it a reason for profound gratitude to God that so much of enthusiastic devotion to the cause of missions has been awakened among the young men and young women of our land and that this Board has been so amply sustained in its demand for funds and for laborers.

Second. That the Board adheres to the position taken at the last Annual Meeting at Des Moines concerning the doctrine of future probation, reaffirms its utterances made at that time, and accepts the interpretation of the Prudential Committee as the true interpretation of its action.

Third. That we recommend to the Prudential Committee an unabated carefulness in guarding the Board from any committal to the approval of that doctrine.

This report was signed by George N. Boardman, A. B. Robbins, George R. Leavitt, E. S. Jones, and J. N. Stickney.

Two members of the committee, Prof. George P. Fisher and Pres. M. H. Buckham, presented a minority report, as follows: —

The report of the Home Department, as far as it treats of the missionary work of the year past, and of financial matters, requires no special comment beyond the statement that its contents deserve the careful attention of the patrons of the Board and of all who are interested in the progress of the gospel. By far the larger part of the report of the Home Secretary is devoted to the consideration of the case of Mr. Hume, and of that of the candidates for missionary service who were rejected, or whose appointment was delayed, on account of their expressions respecting the heathen who pass out of this life in ignorance of the gospel. It is plain to all who listened to this report, or have read it, that the aim of the Secretary was to vindicate the action of the Prudential Committee, and his own proceedings which have a bearing on the subject, and at the same time to recommend the policy which he so warmly favors, to the approval of the Board and of its supporters. The undersigned touch with extreme reluctance upon the personal questions suggested by the Secretary's remarks. It is an unquestionable fact, however, that the course of the Home Secretary, and the methods adopted by him in his official action have excited deep and widespread dissatisfaction. This dissatisfaction, we are obliged to say, is not confined to those who differ from him on controverted points of theological opinion. It relates not only to the spirit and manner in which the Home Department, considered by itself, is managed, but also to an undue predominance of influence which, it is very commonly believed and alleged, this gentleman has acquired in the general management of missionary affairs. It is known to the undersigned and to many others, that the late Mr. Alpheus Hardy, who is the subject of a fervent eulogy in the Secretary's own report, felt deeply aggrieved by transactions in which he affirmed that the Home Secretary was intimately concerned, and on account of them resigned his connection with the Prudential Committee. With respect to the narrative of what was done in relation to the candidates who are designated in the Secretary's report as A, B, C, and D, we are assured by persons competent to give testimony that a full presentation of the facts, and of the correspondence of the the officers of the Board with the applicants referred to, would make an impression materially different from that naturally conveyed by the Secretary's statements. In these remarks upon the report before us we are not to be understood as imputing to the Secretary a wilful purpose to mislead, nor are we prepared to say that there is anything in the report which may not be accounted for by an overzealous anxiety on his part to put down what he honestly considers a dangerous theological error.

We have to add that, in our judgment, the Secretary fails to justify his practice of submitting creeds, composed by himself or by others, to the candidates for missionary service, for their guidance and instruction in doctrine. The creeds in question are such as have had no general recognition. We are persuaded that in taking this course the Home Secretary has transcended his proper function. Some of his correspondents professed to accept these confessions as a formulation of their belief, and no doubt all regarded them as the Secretary's standard of orthodoxy by which their acceptance or rejection as candidates would probably be determined. On the whole we cannot avoid the impression that an attempt has been made to use the Board as a makeweight in a theological controversy and to draw it into the fires of a debate from which it should have endeavored to stand aloof.

Passing gladly from the personal questions to which our attention has been compelled, we desire to speak briefly on the general principles applicable to the appointment of missionaries to go out under the auspices of the Board. A fundamental principle, to be constantly kept in mind, is that this Society is not a synod. It is not a body empowered by the Congregational churches to define orthodoxy for them. Its missionaries are to hold the evangelical faith, but the Board must take other means of ascertaining the soundness of candidates than by framing creeds on all, or any one, of the great departments of theology. That is a work which must be done, if it is done at all, by ecclesiastical assemblies, authorized by the churches to undertake so difficult and responsible a work. The American Board is a great central organized agency for carrying forward the work of foreign missions, mainly, if not exclusively, for the Congregational churches. Because of this exalted position and influ-

ence, it is the more strictly bound to remember that it is not a representative body — a body chosen of the churches — and to guard against every transgression of its proper limits of prerogative. If it should be misled into the performance of work, such, for example, as pertains to a general assembly in the Presbyterian Church, we should have what is equivalent to a central authority, enunciating definitions of doctrine, with the effect of attaching a stigma to dissent; and yet that central authority would not be a body of representatives, but a self-perpetuating close corporation chartered by a State. It seems clear, therefore, that the Board, under its present constitution, should refrain from sending to the Prudential Committee specific doctrinal instructions either on one side or the other of existing doctrinal controversies.

It follows that we do not approve of the proposal, in whatever form it may be made, to direct the Committee to refuse all candidates for the missionary work who are favorably inclined to other views respecting the heathen that die without having known of the gospel, than those to which the recently rejected candidates have been required to subscribe. In our judgment the decision of the Prudential Committee should be made in the case of each individual by itself and in view of the sum total of his characteristics and of all the circumstances properly bearing on the decision of the question.

Before closing these observations we desire to add two remarks. In the first place it appears to us that candidates for appointment as missionaries, especially where questions of peculiar difficulty arise, should meet the Prudential Committee face to face, instead of the present system, under which the Committee act solely on data furnished them by intermediates. Secondly, we cannot but think that, when highly important questions relating to theological doctrine or to the right policy to be adopted in the conduct of the missionary work are in debate, the Prudential Committee should not be made up excusively of adherents of one of the differing parties. Duty and expediency alike dictate that there should be a fair representation in the Committee of both sides. We believe that a greater degree of harmony among the supporters of the Board and of confidence in the Executive Officers would be the result, and that no serious evil would ensue from an arrangement so natural and so obviously fair.

When Congregationalists have spoken as a denomination they have manifested a catholic evangelical spirit. The Boston National Council in 1865, after setting forth the fundamental truths of the gospel, thus speaks: "We declare that we will coöperate with all who hold these truths. With them we will carry the gospel into every part of this land, and with them will go into all the world, and 'preach the gospel to every creature.'" From this catholic evangelical spirit let there be no "new departure!" It is in this spirit that we recommend the passage of the following resolutions: —

1. The Board reaffirms the position that neither this Board nor its Prudential Committee is in any sense a theological court, to settle doctrinal points of belief.

2. The Board also specially approves and commends the statement of the manual for missionary candidates, that "It is a glorious fact that the points which constitute emphatically the message of missionaries to the heathen are those in which all evangelical bodies mainly agree." And it would have its missionaries always remember that they are sent to preach and teach these essential truths of Christianity.

3. The missionaries of this Board shall have the same right of private judgment in the interpretation of God's Word, and the same freedom of thought and of speech as are enjoyed by their ministerial brethren in this country. In the exercise of their rights they should have constant and careful regard to the work of their associates and to the harmony and effectiveness of the missions in which they labor.

4. All persons, otherwise well qualified, are to be regarded as acceptable candidates for missionary appointment, who heartily receive the fundamental truths of the gospel held in common by the churches sustaining the Board and ascertained by their actual usages.

To this J. N. Stickney, of the committee, appended: "I assent to the above resolutions."

The Committee on the Missions to Turkey, Selah Merrill, D.D., Chairman: —

The past year has been one of general prosperity for the Missions of the American Board in the Turkish Empire. This fact is all the more encouraging when it is understood that our missionaries there have to contend with very great obstacles. These obstacles are not of a transient character, but of long standing, and are liable at any moment to become much more serious and obstinate than they are at present. Two of these are (1) The opposition of the government; (2) The increasing poverty of the empire, in which the communities where our churches are located and the members of our churches share.

1. Because of his official position as United States consul for nearly five years in that country, the chairman of your Committee is able to judge better perhaps than the missionaries themselves of the deep-seated opposition on the part of the government to all European or Christian influences.

Without illustrating this statement in detail we may say in a word that the government feels its power gradually declining, and its empire crumbling away, and just in that proportion has it determined to resist more persistently every kind of interference from the civilized world. The suppression or suspension of newspapers, the closing of schools, the refusal of permits to build schoolhouses or places of worship, its efforts to prevent land from passing into the hands of foreigners, are only a few of the manifestations of the hostile spirit to which we refer. The pleasant words to some of our missionaries of some local governor must not be construed as indicating the real spirit of the Turkish government toward American missions and schools in general. The government has the disposition, it lacks courage simply because it lacks the power to do so, to bring about a most deplorable and disastrous state of things for missions of every kind in that country.

2. The poverty of the people. Only those who have lived for any length of time in that country can appreciate this fact to its full extent. In addition to this general statement certain sections of the country have been visited by special calamities which have brought with them very great suffering and distress. Only a few years since Zeitoon was destroyed by fire, and during the past year it has been destroyed again in the same manner. The famine in Cilicia is a fact well known to all who are interested in the Eastern world. There is little encouragement in that country for any one to plant or to build; and it is almost impossible for the common people to accumulate property for old age, sickness, or for their children. Where such are the conditions of life, what can be hoped for from such people in the way of contributions to the support of churches and schools, or for any benevolent object? Yet these people, poor as they are, and disheartening as are the circumstances of their lives, contribute nobly for supporting their own churches and the missionary work among themselves. When in the face of such obstacles missions and schools can make progress from year to year, the fact indicates that they possess an unusual amount of vitality. The growth of our mission work in that empire, in respect to theological seminaries, colleges, higher schools for boys and girls, industrial schools, preaching and evangelistic work, and in respect to a Christian literature, is a steady growth which means a healthy and therefore a permanent growth, for which the supporters of the American Board in America should not fail to be profoundly thankful. In view of all the facts it does not seem advisable that any aid should be withheld from that field nor any efforts relaxed which are designed to elevate those most interesting nations through the gospel of Christ.

The Committee on Missions in Papal Lands, Lyman Abbott, D.D., Chairman: —

The Committee to which was referred the reports from the Missions in Papal Lands respectfully report: That they find reason for gratitude in the general prosperity which has been granted to these several missions in Northern and Western Mexico, Spain, and Austria, and that they note with interest the special emphasis which in each of these reports is laid on the circulation of the Scriptures, the maintenance of schools, and the sacrifices made by the people for the support of religious institutions, and also the reflex influence of the European missions upon evangelical work in the United States and South America.

The Committee on the Missions in Africa, Rev. Wm. E. Park, Chairman: —

There are many present who remember the meeting of the Board in Syracuse eight years ago, where a mission to Central Africa was first proposed, and the Rev. Dr. John O. Means, now gone to his rest, read a paper in which he described very minutely the various practicable sites for the missionary work on the great continent. Of the locations mentioned Bihé was judged to be the most eligible, and the idea of the meeting in 1879 has resulted in a firmly established mission which, though now small, may be the seed of a mighty revolution on the Dark Continent.

A church of fourteen members, the result of a recent revival, has been organized at the Bailundu station, and underneath the present barbarism the outlines of strong intellectual power are clearly perceptible.

The work in the East Central Mission was temporarily interrupted by the invasion of a hostile tribe, in consequence of which some mission property was destroyed but no lives were lost. A more serious interruption was caused by the retirement of Rev. Mr. Wilcox, the senior missionary, who, greatly to the regret of his colleagues, left the service of the Board at the time of his greatest apparent efficiency. In Mongwe there are two day-schools, while in the neighborhood large numbers of people are hearing the word every Sabbath. The Gospels of Matthew and Mark have been translated, and it is expected that a volume containing the Four Gospels will be published in the language of the country before the close of the present year.

A few figures tell the story of the Zulu Mission. Seven stations, ten missionaries, eighteen female assistants, fifty-two native preachers, fifty-one native teachers, sixteen churches, nine hundred and sixty-nine members, *one hundred and twenty-nine* received by profession this year, one Theological

School with eighteen pupils, one boys' and two girls' schools with 1,443 scholars. Native contributions, $1,075.

More evangelistic work has been done in the region than ever before, and the success of the mission opens new doors of opportunity which cannot be entered for lack of men. The firmness of the native preachers is thorough. One of them handed to his persecutors a padlock, and said: "Lock my jaws together with this and keep the key; you will not prevent me from preaching."

As the electric light may glitter miles away from the dynamo, we see that in dark Africa the American Board keeps three lamps burning. The missions are in line with the grand openings in that continent. We may say that if those who are reached by these missions can be kept from the evils of intemperance, rescued from licentiousness, reclaimed from fetichism, and stimulated to make a manly use of the present certain opportunity without waiting for future precarious chances, the mission will go on to the noblest success.

The Committee on the Missions in India and Ceylon, Noah Porter, D.D., LL.D., Chairman: —

These three missions comprehend all the missions of the American Board in Southern India. They are among the oldest and the most successful. They have attained some of the higher forms of Christian civilization and are now rejoicing in its flowers and fruits, both spiritual and temporal.

Two of the ten churches of the Ceylon Mission pay the salaries of their pastors and a part of the salaries of six native evangelists, in addition to the two who are paid by the evangelical society.

We regret to be obliged to say that the evangelistic work, which has been carried on harmoniously by the English Church, the Wesleyan, and the American, has been tried by the proselyting efforts of the Baptists, who have sadly interrupted their Union meetings.

Jaffna College continues its good work and its hold on its pupils. It had the last year sixty-three students, of whom more than half were Christians.

The Tillipally Training School and the Oodoopitty Female Boarding School continue their useful work. Within the past year the mission has completed seventy years of work among the Tamil population of Jaffna.

In the Marathi Mission there has been steady and gratifying progress and several new churches have been organized. The field is immense. The district contains 3,286,889. The absence of Dr. Bissell and of Rev. R. A. Hume from Ahmednagar prevented much important work and closed the Theological Seminary. News has just come to us of Mr. Hume's safe arrival, and of a brilliant demonstration of joy on the part of the natives and the families of the missionaries. Bells were rung, a torchlight procession was arranged, addresses were spoken and thanks were offered by the people, to which Mr. Hume responded by public address.

The amount contributed for the support of the pastor and for benevolent purposes was more than $1,800. This represents a dollar for each workingman, the wage for eleven days' work. In Bombay street-preaching is very common and societies for Christian Endeavor exist. Twenty-five Bible-women have done good service in evangelistic work.

The mission high school in Ahmednagar reports 290 students and was visited with suitable recognition by their royal highnesses the Duke and Duchess of Connaught. The Girls' School had on its roll the names of 160 pupils. An Industrial School and a Manual Labor School are doing good work. The medical work should not pass unnoticed.

The Madura Mission has suffered much from illness, mostly as the result of overwork. Still more seriously, in March of the present year, by the death of Mr. and Mrs. William S. Howland, in Auburndale, Mass. The mission covers a wide district, but it is well organized and furnished with a large force of catechists and Bible-readers. There is a native Evangelical Home Society which furnishes all the pecuniary support that is required by pastors of feebler churches. A high school, now elevated to a college, has, in all, 253 pupils: 36 in the college, 8 in the theological class, and 8 in a teacher's department.

Besides there is a Female Normal School with 78 members, and nine boarding schools with 286 pupils, English schools for Hindu boys of high caste, and everywhere village schools. This variety of educational and religious work is supplemented by the medical labors of Dr. Chester, of Dindigul, and Dr. Root, of Madura, the latter a lady of superior education and skill. At the two principal dispensaries in these cities there were treated the past year 36,363 cases, of whom 22,042 were for the first time.

This closes our brief outline of crowded work in these three great missions of the Board in India; in view of which we find abundant incitement to labor, and hope, and pray, and praise.

The Committee on Missions in China, Pres. J. H. Fairchild, D.D., Chairman: —

Much has been said of the apparently stoical indifference of the Celestial; but a closer acquaintance reveals that there lies beneath this stolidity a germ which, if watered by the Holy Spirit and vivified by the quickening beams of the Sun of righteousness, springs into a life of earnest endeavor and active usefulness — lives pure and sweet, testifying to the power of the gospel of Jesus Christ for regeneration and moral uplift. Among the native assistants at the Pang Chuang station in North China was one Hou Sheng Ching, the oldest convert in order of time, and most conspicuous in Christian character and service, whose death last December was a personal affliction to the missionaries and an irreparable loss to the native church; converted at thirty-eight years of age under Mr. Stanley's care at Tientsin, he became a useful preacher and in the great famine revealed such a genius for administration that he became to the new station at Shantung an invaluable aid and counselor. He gave the church his love, his counsel, his time, his service, and he has left it the priceless example of a manly, consecrated life; *such* a character refutes beyond all cavil the sneering doubt whether a Chinaman can be a Christian. It would not require many such as he in one generation to plant the gospel so firmly in China that no earthly power could check its universal sway. Such a life shows great Christian fortitude in a land where in some parts at least to be a Christian is to be a traitor. While there is much in these missions to encourage, there is also very much to stimulate us to more earnest prayer, greater consecration, and larger gifts.

The Committee on the Missions in Japan, Prof. Israel E. Dwinell, D.D., Chairman: —

The uprising in Japan from the sleep of ages towards the light of modern civilization is most remarkable. The Japanese are a mercurial race, the Celts of the Oriental nations. The moment the long sleep was broken, they bounded forth for the coming day. Constitutions were changed; the relation of the orders of society readjusted; old institutions hindering progress swept away, and new ones substituted; and an irresistible impulse to find the secret of national prosperity and advancement planted in the very heart and genius of the empire. The whole nation started for the best things the world outside had to give — started ignorantly, blindly, but determinedly, no one wishing to be left behind in the exhilarating and promising race.

It is not enough to say there is a wonderful openness in the Japanese mind for the reception of new things. There is a passion for them — a rush towards them. Never elsewhere has the world witnessed such a spectacle, — men, women, and children, rulers, nobility and common people, — rich and poor, those having hereditary privileges and those claiming nothing from the past, reaching out towards the progressive nations, demanding their secrets and their charms, and sending men to extort them.

In such a condition of things, questions and policies receive swift decisions. The Japanese mind settles problems while the Occidental mind is turning over the terms of their statement. The Japanese new civilization is pouring like melted metal into the molds that give it permanent form. It is the day of sudden transition — almost without a process, from one kind of society to another kind. How critical the moments! How the Christian philanthropist in other lands, as he looks upon the spectacle, feels that what is done for Japan if it is wisely done must be done quickly!

The critical condition of this nation in the throes of a new birth is increased by the fact that many belonging to it consider all new thought and new measures in the outlying progressive nations as pointing to the goal towards which those nations are advancing; and to steal a march on others and come in ahead, adopt them. In this way the speculations of radicals, visionaries, skeptics, agnostics, infidels, are often accepted instead of the sober realities of Christianity and approved civilization. Japan reads all the new speculations and has a secret sympathy and tenderness for them.

Your Committee, therefore, think in view of these facts that this mission needs to be lifted up before the Board and the Congregational Churches in the light of an exigency; that at this time it should be considered not merely a mission among missions but *primus inter pares*.

The general demand for immediate large missionary aid justifies this. The fact that effort made now will go many times farther than the same amount of effort after the new civilization has taken form, intensifies it. The prominent position taken by the Board in the first missionary movements in Japan, and the influence it has had in its great awakening lays this duty on us. The living bond between that land and our churches by the fact that Neesima and many other Christian Japanese have been educated in our schools and seminaries draws us by a tender cord to this work. The still stronger living bond made by our noble and devoted missionaries, who have given their lives to this work, and, who finding its unexampled pressure and claims for immediate performance, are continually crying in our ears, *Come over and help us*, — this made stronger and tenderer by Dr. H. M. Scudder and wife and others going out from the home-field to labor in Japan at their own charges, — is in harmony with the thought that this may now well be considered the first of missions.

And the interesting movement towards Christian union between Presbyterian, Reformed, and Congregational churches, tentative in the air, in the hearts of the people one of the millennial dreams which they think easy of realization, — this emphasizes the privilege of having wise men at once on the ground, in addition to those we have there to guide and bless the bans. Who knows but that help may come back to America from missionary Japan to assist in settling here the great question of Christian union? It would not be the first time that a mother has been dowered by her daughter.

The Committee on Missions in the Pacific Islands, G. L. Walker, D.D., Chairman: —

The record of work in the Hawaiian Islands the past year has been mainly in continuance of labors heretofore for several years reported in behalf of the North Pacific Missionary Institute under the care of Dr. and Mrs. C. M. Hyde, the Hilo Boarding School now under the direction of Rev. Arthur W. Burt, and the Chinese Mission work conducted by Mr. and Mrs. F. W. Damon. Each branch of this work has been attended by a very considerable and encouraging degree of prosperity. The methods and the topics of the course of study outlined in the papers submitted to us, as prosecuted both in the Missionary Institute and in the Hilo School, are themselves wonderfully suggestive of the great moral and intellectual transformation which must have passed upon a once heathen people to make such courses of study possible. It is in such endeavors for the mental and spiritual enlightenment of the younger portion of the Hawaiian people that the most hopeful work of the Board would seem mainly to lie.

Still it is not strange that the immaturity of the condition of Christianity in those islands, and especially in the death or removal of those who as missionaries or early representatives of the work done by missionaries did so much to give tone and quality to the religious life of the people, there should seem to be need of a recurrence, to some extent, to old agencies for the revival and reinvigoration of the churches. And your Committee can but approve and cordially commend to the support of the Board those plans which have been devised by the Secretaries and the Prudential Committee looking toward enlarged work in these islands so early and so gloriously connected with the history of this missionary organization.

Wisely directed and in a spirit of cordial coöperation with those native agencies which are so important to maintain and to foster but whose immaturity is still inadequate to the complete tillage of the ground to be cultivated, we believe that a considerable increase of missionary force in the Sandwich Islands would be a wise measure on the part of the managers of our Board. The churches of America have not lost their interest in the Hawaiian people, and may be depended on still to give men and money to their need.

Turnign westward to the Micronesian Mission, the progress of the work in the Gilbert and Marshall Islands seems to have been, during the past year, eminently satisfactory. In the latter islands we note with especial satisfaction the fact that the establishment of the German protectorate over these islands in the autumn of 1885 has been marked by advantages to the labors of our missionaries. Apprehensions that the facts might be otherwise have been happily disappointed. Thus far, at least, the quiet settlement of German authority over this group of islands has turned out rather to the furtherance of the gospel.

This condition of things in the Marshall Islands only makes us more to regret the unhappy issue of the arbitration, by which the German and Spanish claims to the Caroline group of islands, referred to the Pope for decision, resulted in his assignment of the title to Spain. This fact, without these accomplished consequences, was announced to the Board at its meeting last year. But not a year passed before anticipated and characteristic troubles, arising from the contact of Papal officials both secular and clerical with our missions and missionaries, have stirred our indignation and dejected our hopes. The brief story of the loss and ravage already wrought in that most auspicious and successful mission of our Board, of which Mr. Doane's arrest, imprisonment, and exile, though one of the most conspicuous, is far from being one of the saddest results, adds another page to the annals of Romanist bigotry and Spanish intolerance.

The latest tidings which come to us of the revolt of the natives against the superimposed authority of a power to which they owe nothing good and from which they can anticipate little but evil, is itself a striking tribute to the character of our missionaries and the value set on the institutions planted by the gospel in that land. We recognize with gratitude the readiness shown by our national government to recognize and defend the rights of our missionaries in those islands in response to representations made by the officers of the Board. But in view of the still unsettled condition of affairs and the possibility of further and perhaps graver difficulties, your Committee think that a yet more formal call should be made upon our government in the name of the *Board itself* for all requisite assistance in the defence of the rights of our missionaries in that far-off group of islands in the sea. And we recommend the adoption of the following communication to our government by the Board.

[See Minutes of the Annual Meeting for this communication.]

For use in Library only

For use in Library only

I-7 v.83
Missionary Herald
Princeton Theological Seminary-Speer Library
1 1012 00317 8110